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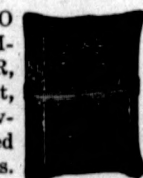
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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., May 3, 1923

NEW SERIES
VOLUME XXV, No. 18

Prof. O. P. Campbell resigns the position of Bible Teacher in the Baptist Annex to the University of Texas. He has been of great help to the students and the University Baptist Church. He goes to Yale for special work.

The discipline of students in Baylor University has been in the hands of the Student Council for eight years. That is, the students were self-governing. But recently the council resigned and the control reverts to the faculty.

If you are going to the Southern Baptist Convention at Kansas City, send to Dr. R. B. Gunter for a card allowing you a seat among the delegates, also for a certificate allowing reduced railroad rates. Send to Frisco R. R. Agent in Memphis for a reservation on the sleeper.

If you read the Bible to learn elegant English, read the old King James version. If you read it to learn what God has said, read the American Standard Revised Version. Scholars who are competent to tell us about such things are practically unanimous in saying that the American Standard Revision is the most accurate translation of the Bible that has ever been put in general circulation.—Baptist Advance.

There were fifty-two additions to the church in the recent meeting with First Baptist Church, Americus, Ga. Pastor C. W. Minor had the assistance of Dr. Wm. Russell Owen, of Macon, Ga., and Singer P. S. Rowland, also of Macon.

The Baptist Standard of Texas comes out in new form, a larger page, twenty-four in number. This gives more space and allows the press work to be done in shorter time. It has some advantages also in advertising, giving a larger page for those who wish a whole page.

The Sunday School Board has notified us of the publication of the following new books which they hope to have ready by the time the Convention meets in Kansas City: "God's Call to America, and Other Sermons," by Geo. W. Truett; "A Book of Daily Devotions," by Crumpton and others, \$2.00; "Captain Pluck," by Mrs. Mullins, \$1.50; "The Prayer Life of Jesus," by M. E. Dodd; "Heaven and Hell, and Other Sermons," by T. T. Martin; "The Authenticity of the Holy Scripture," by H. E. Dana.

The Etude, a musical magazine, recently undertook to determine the most popular hymns of America, and the results are interesting. In the replies to their questionnaires 32,000 hymn titles came in. Seven thousand three hundred persons gave their preference as "Abide With Me." The next most popular hymns were "Nearer, My God, to Thee," "Lead, Kindly Light," "Rock of Ages," "Jesus, Lover of My Soul," "Holy, Holy, Holy," "Just as I am," "Jesus, Savior, Pilot Me," "My Faith Looks Up to Thee" and "All Hail the Power of Jesus' Name." George Ade told the Etude his favorite hymn was "Onward, Christian Soldiers." The favorite hymn of William Jennings Bryan is "One Sweetly Solemn Thought." It is said that General Robert E. Lee's favorite hymn was "How Firm a Foundation."

Pastor H. H. Hargrove has resigned at Utica and churches nearby. He purposes to re-enter the Seminary in June. His work has been graciously prospered.

Dr. Gunter has received quite a number of responses to the proposition of Brother G. H. Suttle for 1,000 people to give \$50.00 extra to the Campaign. Do you wish to be included? The work is still going on.

A judge who for the last sixteen years had presided over the Chicago Municipal Court has thoroughly investigated the social and personal effects of alcoholism. He says that 20 per cent of the jails in the United States have been without prisoners since the prohibitory amendment went into effect, and that of the remaining 80 per cent the number has been reduced anywhere from 15 to 80 per cent.

Even the faculty at Mercer are drilled in the acquisition of a "news sense," and the value of publicity. Dr. Weaver tells his faculty that they must not "live on the campus, and feel bound by tradition to mold in the musty atmosphere of academic life; that they must get out and form contacts with people outside the college, get their viewpoints, and cultivate fresh interests." He tells them that he wants every member of the faculty to do something "different"—something that will interest outsiders and that is a logical excuse for getting into print.

Four days of last week were spent by the editor at Senatobia in a Bible Institute. Pastor B. P. Robertson has led the church in the building of a beautiful brick residence, and is now leading them in the rebuilding of the church. The weather and other meetings were somewhat in the way of attendance at the institute, but we greatly enjoyed the fellowship of these saints, and they seemed to get something out of the meeting. It was good to be in the homes of many good friends, and we were helped by the association with Brethren Robertson and R. A. Cooper and their families.

In the revival recently held by Pastor Arthur Fox at the First Baptist Church, Mayfield, report of which we have published elsewhere, a significant thing happened. Before baptizing the large number of candidates who had offered themselves for church membership the pastor asked those candidates who were in the audience to stand up and then he said: "There is too much tendency to make church membership easy these days. There are evidences that the tendency is becoming general, that it has even struck in among Baptist churches. If there is a one among you who would gamble or steal, drink or swear, play cards or dance, I ask that you step down and out of the ranks. I can not administer this sacred ordinance to you till you are saved. These hands of mine shall never baptize any one, if I know it, who will do any of these things. This ordinance is for saved people only." We rejoice at this brave stand of the beloved Mayfield pastor. We hope it will be a token to others who are in danger of compromising with worldliness to please low grade converts.—Western Recorder.

Dr. Penick of Union University preached the dedication sermon recently in the new church at Houlika.

Evangelist E. D. Solomon has purchased a home in New Orleans and continues to make that city his headquarters.

Pastor W. B. Holcomb closed a great meeting Sunday night at Wesson, assisted by his son, H. R. Holcomb of Mansfield, La.

Brother J. M. Metts of Flora has been called to Durant and we understand he has accepted. He has a record of good success behind him and a good opportunity before him.

Southwestern Seminary will have a summer course in S. S. and B. Y. P. U. Administration and Field Work, Vacation Church Schools, N. T. History, Christian Doctrines, History, Music, Missions, etc., from May 29 to June 22.

Mr. Will H. Hays in behalf of the Motion Picture Producers Association gave \$5,000 to the National Education Association with which to make its first film. A clear case of attempted bribery, an effort to buy the people who control the ideals of our young people.

Brother W. R. Cooper writes: The men's banquet at Logtown was a great success. The noble pastor, W. A. Murry and his co-workers had put forth a great effort to make it a success, and their efforts were fruitful. There were 82 present, coming from the various parts of the county. It was a most favorable beginning of our meeting. This church is full of enthusiasm and their works are manifest.

There have been started in the last year or so at least two new Methodist papers in the South whose chief business is to make righteous protest against rationalism in the churches. One is published in Memphis and one in Texas. This is a healthful reaction against a widespread laxity of view and of faith in the Southern Methodist church and elsewhere. Many of the official publications of Methodism seem to give aid and comfort to the effort to discredit the Bible as the infallible word of God, some even ridiculing the faith in its absolute authority. Our prayer is that God may give the victory to those who believe in a whole and a holy Bible.

Dr. R. B. Gunter reports a good day at Meridian Sunday, preaching at First Church in the morning, Southside in the afternoon and Fifteenth Avenue at night. The work of the Campaign was set far forward. Prof. Sellers of the Baptist Bible Institute also put in a full day at Meridian and country churches nearby. Pastors and other helpers in the city went out to country churches for all day services. Brother Stevens reported a good day's work. The editor preached in the morning for Pastor Phillips at Eighth Avenue, visited Good Will Center in the afternoon, where he was greatly impressed with Miss McClelland's work, and preached for Pastor S. A. Williams at night at Highland Church. The brethren felt that a good day's work was done in Meridian.

CLINTON EVANGELISTIC CONFERENCE, MAY 28th TO JUNE 1st

THE DISTRICT ASSOCIATION AS A FACTOR IN OUR PROGRAM

By J. F. Tull

(Address delivered before the recent Regional Conference at New Albany, and published by request of the Conference.)

I am undertaking, in this discussion, as far as possible, to outline my subject in such way as to make its terminology the basis of my analysis.

One of the greatest needs, as I see it, among Baptists today as a people, is that of a more critical definition of all our terms, and a better understanding of the nature of the relationship which a Baptist church sustains to the Baptist denomination at large.

There is need also, of a campaign of education or the information of the masses of our people, concerning the nature and constitution of our various denominational organizations, and the relationship which they sustain to each other.

Our people need to understand further, that our Baptist vernacular, nomenclature and general terminology are not simply inventions, of an arbitrary character, chiefly designed to set us off to ourselves in the religious world; but, that these terms are, on the contrary, the outgrowth of the natural order of our constitution. We are what we are as a denomination, simply because we are what we are in ourselves; and the terms which we use to define our principles and practices are what they are, because of the nature and character of the things which they describe.

On this account, it is well nigh impossible, for any man who is not constitutionally a Baptist, to understand our terminology, or, use it correctly.

This inability on the part of our non-Baptist brethren, to understand us, is just as apparent among Doctors of Divinity, Bishops, College Presidents and Seminary heads, as it is among the unlettered and backward elements among them.

But, our inability to be understood by non-Baptists, while though very regrettable, is not our worst trouble. Other denominations are not to blame for not understanding us, because the frame of their mind, concerning organized Christianity, is such as to preclude the entrance of our views into their thinking. The real occasion for alarm among us, is the fact that Baptists know so little about themselves.

Now, our subject, as set out in the program, contains only one of our distinctive Baptist terms, but, as far as the co-operative work of our denomination is concerned, it is, in my judgment, the most primary and fundamentally important of all the terms used by Baptists to describe any denominational organization now in vogue among us. This is the term "Association". The other terms used in the statement of the subject are very significant, but their significance to us, is given to them, by virtue of their connection here, with the great, age old Baptist term "ASSOCIATION".

Now, let us seek,—

I.—To Define the Terminology of the Subject.

1. The term "DISTRICT". This is a compound word, derived from *Lat. dis*, signifying apart, and *Lat. stringo*, signifying to compress. The term district therefore carries the idea both of separation and compression. The picture seen in the word is that of a portion of territory, separated from the balance of the world by having a line drawn around it.

2. The term "ASSOCIATION". This is also a compound word, derived from *Lat. ad*, signifying to, and *Lat. socio*, signifying to unite together. The picture seen in this word is that of a number of people entering into a compact, or organization, in which all parties are on terms of absolute equality with each other. Some of the contents of this word are,—(1) Companionship; (2) Partnership; (3) Friendship; (4) Confederation; (5) Co-operation; (6) Blending; (7) Harmony; (8) Aggregation; (9) Community; (10) Sympathy; (11) Equality; (12) Democracy.

3. The term "FACTOR". This is a simple word, derived from *Lat. facio*, signifying to do, or to make. The picture in this word is that of a laborer at his work.

4. The term "PROGRAM". This is a compound word, derived from *Gk. pro*, signifying before, and *Gk. grapho*, signifying to write. The picture in this word is that of a general, who having planned his campaign, writes down before hand the outline of his plan, even to the minutest detail, so that he, and those associated with him, may have it as a guide to be followed by all who are engaged in that campaign.

II.—To Transpose, Denominationalize and Construct This Terminology, as Required in the Statement of the Subject.

1. "Our program". Under the definition found above, I understand "our program" to mean the outlined plan under which, as a denomination we are working, in our effort to carry out the commission of our risen Lord.

This outlined plan, as I understand it, is, with perhaps some minor variations, about as follows:

(1) Making and baptizing disciples.
(2) The organization of baptized disciples into Baptist churches.

(3) The organization of messengers from the churches into District Associations.

(4) The organization of messengers from the churches and District Associations into State Conventions.

(5) The organization of messengers from the churches, District Association, State Conventions and other Baptist organizations into the Southern Baptist Convention.

(6) The appointment by each of these organizations, of such Committees, or Boards, as may be found necessary to the proper functioning of the body.

(7) The articulation of each Baptist organization with every other Baptist organization in such way as that the whole denomination may move together towards its objectives.

(8) The creation of a Baptist literature designed to inform our people concerning the work of the kingdom, to illumine our program for the work, and keep a spot-light turned on the Great Commission.

(9) The establishment of educational, charitable and all other kinds of institutions which may be found useful, or needful in giving the very fullest possible ministry to the world.

2. The "DISTRICT ASSOCIATION as a FACTOR"—a working force "in our PROGRAM".

A glance at the outlined plan given above will readily show that the DISTRICT ASSOCIATION is just one factor out of many that enter into "Our program". All our Baptist organizations and institutions are factors—working forces, and volumes might be written concerning each of them, but under the terms of my subject, I am to confine myself to a discussion of the part which should be played by the "District Association" in bringing our denomination to its high destiny.

It was a great day I think, for our denominational work in Mississippi, when County Associations began to be formed. As a matter of fact, the term "District" can not be correctly applied to an Association which has definite and overlapping boundaries. A "district" is a piece of territory which has a line drawn around it. Union County Association, for example, is an actual District Association, at least as to definite geographical boundaries. That is just as it should always be wherever such thing is possible.

That was a wonderful word which our Baptist Fathers chose, when they adopted the term "ASSOCIATION" as the name of that primary and fundamental organization through which the churches find a point of contact with the whole denomination in its matchless scheme of co-operation. The ecclesiastical bodies that have sprung up in modern times have no word that approaches it, and it is destined to ultimately be the everlasting despair of all unionizing and other anti-Baptist movements.

As already observed, in its etymology, this word contains as in a nutshell, the ideas and principles which have made the Baptists what they are, as the most virile and aggressive body of Christian people in the world today. These ideas and prin-

ciples forever differentiate us from all other Christian bodies, both in doctrine and polity. There is not even the shadow of a priest, nor a Bishop, nor of any other sort of an ecclesiastical over-lord in the word. It is a Baptist term, and the best one for the expression of the Baptist heart that could have been found for the purpose. It tells,—

(1) Of their companionship with each other in the work of the Lord, and brings to them the social stimulus which nerves them for their tasks.

(2) Of their partnership in an enterprise which is worthy of their best endeavors.

(3) Of the friendship which cheers in the midst of hostile opponents.

(4) Of the confederation vows and alliances which hold men together in a dangerous and expensive undertaking.

(5) Of the co-operation required in winning a cause which is beset on every hand by satanic forces.

(6) Of the blending of interests which takes place in a cause which has in it glory enough for all.

(7) Of the harmony which must prevail among men who have set their hands to a holy task, and who are at heart brothers in the very most sacred sense.

(8) Of the aggregation which counts when the weight of numbers needs to be brought to bear, and the uttermost parts of the earth need to be reached.

(9) Of the community which exists where all interests are common, and where God's Spirit fills all.

(10) Of the sympathy which the world needs and which only the children of God are able to express.

(11) Of the equality which exists in a family of children which have all been dandled upon the same paternal knee, and whose inheritance has been purchased by the same atoning blood.

(12) Of the democracy which makes every soul on earth competent before God for itself, and individually responsible to God for its acts, and which forever repudiates every vestage of sacramentalism and sacerdotalism, and strikes for the civil and religious freedom of every human being under God's stars.

What then, should be the part taken by so comprehensive an organization in our denominational program?

If there were no complications in the case, and if there were no spoiled situations to mend anywhere on all the field, the above question might be easily answered, but when one undertakes to fit all these definitions to a condition of things such as we have in Mississippi, as well as in nearly every other section of our Southland, then there is where the tug of war starts. I frankly admit that the answer to this question requires more wisdom, moderation and tact, than your speaker would ever claim to possess. A few suggestions are ventured, but they are offered with fear and trembling, on account of the fact that some hearer may regard them as being of rather a revolutionary character.

As stated in the outset, we are going to travel through this discussion on the actual meaning of the terms of the subject. Some hearer may have felt that too much time has been given, and too much space allotted to elaborate definitions. Perhaps so, but your speaker realizes that he is dealing with a very delicate, not to say precarious situation. He is seeking, if possible, to bridge a chasm which exists in the work of our denomination in Mississippi, into which a great many of our denominational plans fall to their eternal destruction from day to day. Of course somebody will want to know immediately where this chasm is, and what it is, and why it is. Well, if it must be told, this chasm is where the "District Association" fails to function. Right there, my brethren, is where many of the most cherished plans of our denomination take a tumble to their death. And, now, if the truth must be told as to what this chasm is, then let us brace ourselves for that also. It is simply a denominational calam-

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ity. The wonder is, that with so many non-functioning Associations in the state, we ever get anywhere with our enterprises. But if the why of this situation of things has to be told, we have yet the hardest word of all to say. The reason of it is, First, because of a failure on the part of many of our people to understand what an Association is. They think that it is simply an annual gathering, where crowds of Baptists assemble to visit each other, to hear a couple of brethren stammer through the reading of a batch of miserably prepared reports from the churches, eat big dinners and go home. Second,—Because of a lack of training on the part of Associational leadership. Many of our Associational leaders are just as backward, as far as their real knowledge of things is concerned, as are their followers, and with the blind leading the blind both fall into the ditch. Third—A failure on the part of the laity, as well as on the part of many of our ministers to realize that they are stewards. This failure has two results: (1) The people do not give of their means to the support of the enterprises of the denomination; (2) The non-support of the causes of the denomination on the part of church members has practically forced the State Convention Board to send agents into our Associations to set up organizations that would function at least to the extent of gathering funds for the support of the general denominational enterprises. This was done during the inauguration of the 75 Million Campaign, and in several supplementary campaigns, but after all, nearly 500 of our Mississippi churches never did get in on the campaign simply because the Associations to which they belonged were not functioning.

The thing that our people need to know, is the very thing that only a few now seem to understand, namely, that a church which belongs to a non-functioning Association is cut off from the denomination in large measure on that account. The District Association forms the point of contact between the local church and the denomination at large, and therefore when the Association is not functioning the individual church is lost as a factor in the denominational work, on the principle that whatever happens to a whole thing happens to each of its parts.

Last fall the Board sent out a suggested plan of reorganization which certainly hands back to the Associations all of the rights that any other body of Baptists may have taken away from them, and it is my understanding that nearly all of the Associations accepted and adopted the plan. The State Board knows that its own best interests, as well as the highest destiny of the Baptist denomination in Mississippi can only be served by the proper functioning of each separate organization for itself. It is true that the State Board did go into the territory of the Associations when the 75 Million Campaign was inaugurated, and set up organization there for getting the subscriptions and collecting the pledges. The Conservation Commission of the Southern Baptist Convention had assigned a quota of \$3,500,000.00 to the Board to raise from Mississippi, and how should it be done? It could not be left to the Associations for they were not functioning. How much does any one think would have been subscribed by Mississippi churches if the Convention Board had not pursued the course which it did in the matter? But while justifying the Board in this expediency, let it be admitted that it was only an expediency. Organizations set up in the Associations from the State Board's Headquarters at Jackson are mere makeshifts at best, and no one knows it better than does that Board itself. The Board knows that when these organizations expire, as they will at the close of the 75 Million period, that then there will be a very few functioning organizations left in the state that are of a denominational character. It is the desire of the Board that between now and the expiration of the 75 Million period, that the Associations, every one of them, shall have prepared themselves to get along, and do their own work.

The need of the hour in all our Associations is

a functioning Board in each Association, and that regular meetings of this Board shall be held, and regular business attended to as per schedules that may be agreed upon, and set out in a constitution with accompanying by-laws that may be adopted by the body. This will enable the Association to function the year round, and through this means the work of the denomination can be brought directly to the churches.

WALKING IN THE FOOTSTEPS OF JESUS OF NAZARETH

By B. P. Robertson, D.D.

In our first article we closed with the statement that Joseph and Mary, after a sojourn of two years in Egypt, returned to Nazareth. As they passed through Judea they did not stop in Jerusalem, but went straight through Judea to Nazareth. While they were in Egypt the Angel of the Lord appeared to Joseph and directed him to take Mary and the child Jesus and return to Nazareth. So in obedience to the heavenly vision they returned to Nazareth. Being afraid of the new king, Archelaus, and having been warned of God, Joseph and Mary go directly to Nazareth. This return to Nazareth and the making of it their future home was a fulfillment of the Scripture prophecies.

The Church of St. Joseph in Nazareth is located on the spot where Joseph had his carpenter shop. My impression is that they lived in a house where the shop was in the front part of the building. Nazareth is located on the side of a mountain and the place where the Church of St. Joseph is located indicates that perhaps this was the character of the building. It is quite evident that the home of Jesus in Nazareth was a very modest dwelling. But the main thing was the woman who presided over that modest home. Mary was a model woman and an ideal mother, and she made the child Jesus her main care during his early life in Nazareth. While he was divine as well as human, yet he lived as a human being, but without sin, in Nazareth. His mother was his teacher during his childhood days and he had to learn just the same as other children. She taught him the Law and the prophets during his early period. Jesus, during his childhood days, had an ideal mother and teacher and that accounts largely for the wonderful progress he made in intellectual and religious development.

The only spring in the town is called Mary's Spring in memory of the mother of Jesus. The Greek Church has built a chapel over the place where the spring originally came out of the mountain; but a tunnel has been cut underground and the water comes out in a fountain through pipes below the chapel. While we were in Nazareth we visited this Spring and some of us drank at the fountain. In my imagination I could see the mother with Jesus come to the Spring for water in the morning and in the evening and the child Jesus playing with other children around the Spring while the mother filled her water pot. It must have been a wonderful sight to see the perfect child playing with imperfect children in that little town. I tried to imagine the attitude of the other women of the town toward Mary during this period of rearing the Messiah in their midst. I tried to picture the attitude of the other children of the community toward Jesus during his childhood. I am sure there must have been a peculiar deference of the other people of the community toward Mary and her child Jesus.

When Jesus was twelve years of age Joseph and Mary, with the child Jesus, went up to the Feast of the Passover at Jerusalem. This annual event was a great event in the life of the Hebrew people. Joseph and Mary were accustomed to attending this feast every year, but at this time they took Jesus with them. After the Passover Jesus tarries behind in the city while Joseph and Mary make a day's journey on the return to Nazareth. They discover his absence that evening when they stop for the night, and early the next morning they return to Jerusalem in search for him. They find him in the midst of

the Doctors in the Temple, asking and answering questions. The mother in a kind way seemingly rebuked him for tarrying in the city while they were on their way back home. No doubt they thought that he was among the kinfolds all the time until the evening came when they could not find him. Jesus replies to the question of His mother in such a way as to indicate that there is a superior relation to that of his relation to his mother. He was not discourteous to his mother, but he simply indicated to her that his first duty was to his heavenly Father and about his business he must first be interested. This was evidently Jesus' first attendance at the feast of the Passover and it was a great occasion to him and he was making good use of it.

Jesus returns with his parents to Nazareth and was subject unto them. This is a most wonderful statement about the child Jesus and presents him as an example for all other children in the world. During this period of his young life he attended school in the Synagogue in Nazareth. We were shown the Synagogue and while we were in it we were told that the lower parts of the walls of the present building were parts of the old Synagogue in which Jesus studied and worshipped while a boy and a young man. In my imagination I could see Jesus with the other young people studying in the Synagogue under the Rabbi as teacher. No doubt he studied languages and a crude form of mathematics and other things in their primitive state. I am sure Jesus was an apt student and very precocious. That which they studied above all things else in the Synagogue was the word of God, the Law and the Prophets. What an honor it was to be the teacher of Jesus.

Joseph, the reputed father of Jesus, was a carpenter, and Jesus learned the trade of a carpenter under him. Jesus was called a carpenter during his public ministry. The fact that Jesus did manual labor while on earth sanctified forever manual labor. The commandment of God is that "Six days shalt thou labor" and here in Nazareth we observe the Son of God engaged in manual labor. All people should count it a privilege to do manual labor in this world. Labor is honorable and necessary and none of us should hesitate to engage in it. It seemed to me that I could see Jesus as a young man making ox-yokes and plows in the shop in Nazareth. The ox-yokes they use in Gallilee now I am sure are very much the same as those that Jesus helped Joseph make. Then the plows which we saw them using in Gallilee no doubt are almost just like those that Jesus made in the shop in Nazareth while in this world. And I am sure he was an ideal laborer in every way. They showed us in the Church of St. Joseph the kitchen and stone slab which it is claimed was used by Joseph and Mary during this period and on which Jesus and his disciples ate when on a visit to Nazareth.

I am sure Jesus when a boy often went up on the top of the mountain on the side of which Nazareth is located. Late that afternoon we were in the town and some of us walked through the narrow streets and climbed the mountain to the very top and got a good view of all Palestine. We could see our ship lying in the Acre harbor at Haifa, and the point on Mount Cammel where Elijah held the contest with the prophets of Baal and Jehovah gave him the victory, and the great plain of Esdraelon on which more battles have been fought than on any other spot in the world, and the mountain of Gilboah and the old sight of Jezreel and the brook of Jezreel where Gideon tested his men, and Little Hermon and the location of the town of Nain on the side of it. We could see all the great mountains of Samaria and the Jordan valley and the many mountains beyond and the wonderful mountains of Gilead to the east. We could also see the snow-capped great Hermon to the northwest and to the north the many mountains of northern Gallilee. It was a most wonderful view, and I am sure Jesus often stood there and viewed the land of his fathers.

The present Nazareth is a beautiful city of about twenty-five thousand people. One of the

(Continued on page 6)

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JACKSON, MISSISSIPPI

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE ONE BIG UNION

How people can imagine that they can put all the denominations into one big union and imagine they have a "united Christendom" becomes more and more an amazement. Anybody who reads the papers of various denominations and sees how utterly irreconcilable their position and teaching are must be shortsighted or obsessed not to see that if the union were accomplished the last state would be worse than the first. For example a Methodist exchange, The New Orleans Christian Advocate, quotes with evident approval from another Methodist paper an article on "Children in the Church" a part of which is the following: "When good people are good parents, their children ought naturally to grow up in the church of God, and they ought never to leave it."

Now we do not know of anything in the teaching of Romanism or anywhere else that is more antagonistic to the truth of the gospel, nor more subversive of the New Testament teaching than this is. And yet ever and anon some silly mortal comes along with the proposal that we ought to put away differences about non-essentials and all unite on the great fundamentals. As well talk about being liberal at the breakfast table and mix a little arsenic with your milk; or going to the dinner table and sprinkling a little corrosive sublimate on your potatoes. Some such idiocy proposes to unite all elements into one big union.

If the above words quoted mean anything, they must mean that children are born fit subjects for the kingdom, or that they are brought into it by baptism or that they may be inducted and kept in it by proper teaching and training. This is as far from the gospel of Jesus Christ as east is from west. John the Baptist hit it its first fatal blow when he said, "Say not within yourselves, we have Abraham for our father". Jesus pronounced judgment on it when he said to the carefully taught Nicodemus, "Ye must be born again". Such a doctrine utterly wipes out the necessity of the cross of Christ or his coming into the world. Or are the children of good people saved by the teaching of their parents, and the children of bad people saved by Christ? One who has the sacred memory of a godly Christian father and a devout Christian mother is bound to say if there are two ways of being saved then he would prefer to take his place with those who are saved by the blood of Christ, even if he had to take his place with the children of the slums.

The most radical and fatal departure from truth is made on the question of HOW TO BE SAVED. Anybody who goes wrong on this point cannot be a safe teacher anywhere. How can people who believe that we are saved by grace through faith, without baptism, or church membership, or education, or training, or godly parentage, be expected to unite with those who have a sacramentarian view of salvation? How can two walk together except they be agreed? Isn't it about time we were putting some sense into this discussion of union? Why not open our eyes to facts and not stultify ourselves with meaningless or false phrases? There are some things that won't mix. Truth and error cannot find fellowship in one communion. If it is true that the

whole world lieth in the evil one, then it is not true that children are born inside the kingdom of God. If it is true that we are all by nature children of wrath, then it cannot be true that we are born children of God. If we were dead in trespasses and in sin, needing to be made alive by the life giving Spirit, then it cannot be true that we are made children of God by baptism or any other ceremony. If only those who talk about one big union could only learn to distinguish the things that differ, they would not insist on blindly leading the blind.

There was never a time in the world when the Bible message of the new birth, the sinfulness of sin, the helplessness of man, the mercy of God was more needed to be preached. There was never a time when there was more need of the Baptist message, nor ever a time when there was a better opportunity for it.

THE GREAT TRANSGRESSION

In the nineteenth Psalm the first half is devoted to a description of the revelation which God makes of himself in nature. The second half talks about the revelation which God makes of himself in his Book. This revelation is spoken of under many names, as the law of Jehovah, the testimony of Jehovah, precepts, commandments, fear and ordinances. In the tenth verse David begins to tell something of the great worth of this revelation to men. It is more desirable than gold. It gives warning and reward.

In the twelfth verse he tells us that it discovers and roots out "errors". "Who can discern his errors". These may be errors due to ignorance or to iniquity. They may be false ideas or wrong doing. The Bible is the only means by which these can be discovered and corrected. Without it a man may entertain them unconsciously or commit sin unwittingly. There is only one way we may know whether we are right or are doing right. So insidious are error and sin that they hide away in men's minds and hearts, and prey upon the soul without coming into the open. So that David, with fear as he looks into the hidden recesses of his soul, prays, "Clear thou me from hidden faults".

But hidden faults in the character are very apt to creep out into the open and assert themselves if let alone. And so he prays, "Keep back thy servant also from presumptuous sins". Sins of presumption are those which assert themselves openly, at least to the one who commits them. He knows they are sins and yet commits them. He consents to them; even may become bold in doing what he knows to be wrong. Sin has become strong enough to assert itself. It has made the sinner its ally and partner. He knows the judgment of God that those who do such things are worthy of death, continues to practice them. One has advanced far in sin when he knowingly, willingly, persistently does the thing which he also knows that God condemns. David knows this and fears it. So he prays, "Keep back thy servant also from presumptuous sins; let them not have dominion over me".

But even then he has not reached the limit in sin; the worst is yet to come. To sin knowingly leads on to "the great transgression". The next step is the utter renunciation of the authority of God in the life. This is the capital offense. Persistent and habitual sin tends to bring one to where he defies God and denies his right to direct or control or punish. This is high treason, the throwing off of the rule of the Almighty. It is to "despise dominion. Daring, self-willed, they tremble not to rail at dignities". This is said of "them that walk after the flesh in the lust of defilement". 2 Pet. 2:10.

The final act of sin is to throw off the divine restraint, to refuse to acknowledge the authority of God in the life, to sever connection with him and repudiate all allegiance. This begins back in the "hidden faults", errors and sins which are dormant or unobserved, but which the word of God brings to light. When recognized in the light of the word they will be either condemned

or condoned. They will be allowed or banished. If they are allowed they become presumptuous sins, consciously entertained and willingly committed. This unhindered and uncorrected will lead to the great transgression. David trembles at such a possibility and closes his Psalm with the supplication: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock and my redeemer".

ANNOUNCEMENT FROM THE SEMINARY

By President E. Y. Mullins

We are just closing the Seminary year. We have enrolled 431 young ministers preparing for their life work. The year has been record-breaking in many respects. The class rooms are all too small. We have not sufficient office space for the professors. The dormitory is getting to the point where it is in imperative need of repairs. The chapel will not hold the audiences. The heating plant is on the verge of a breakdown. All these facts involve great dangers to the work of the Seminary. It is not a question of working under handicaps, but rather a question of continuing at all with our present plant. We are hoping that it will be possible to begin building this summer.

At the approaching commencement the Baccalaureate sermon will be delivered by President B. H. DeMent, D.D., of the Bible Institute of New Orleans; the Missionary address by Rev. W. M. Seay, of Atlanta, Ga.; and the Alumni address by Rev. W. W. Barnes, D.D., of Seminary Hill, Texas.

WORLD ALLIANCE VISITORS REQUESTED TO FURNISH NAMES FOR RECORD

By Frank E. Burkhalter

Dr. Shakespeare, executive secretary of the Baptist World Alliance, is seeking to secure the name and home addresses of every Baptist from every part of the world who plans to attend the Stockholm session of the Alliance this summer for publication. The writer has been requested by President Mullins of the Southern Baptist Convention to assemble this information from Baptists within our Convention territory. Therefore, I am asking if all Southern Baptists who are going to Stockholm will not kindly send me his or her name and address at once to 161 Eighth Avenue, North, Nashville, Tenn. I will in turn forward the names to Dr. Shakespeare at London.

The presumption is that a card index record will be made of Baptists attending the session so that with a minimum of effort delegates can locate each other.

Prompt compliance with this request will be greatly appreciated.

Pastor S. P. Morris of Port Gibson writes: "Our church is 'over the top' to date in our 75 Million pledges and still we go. Also, fifth Sunday is Rally Day, when we will complete the raising of \$7,500.00 cash on our new church building. Local budget well taken care of; Record in each home. Two fine members this morning by letters. Others on 'anxious seat'. Membership more and more enlisted. Mission stations doing well."

One of our Baptist missionaries in Rome writes: "As soon as we can find money to erect the necessary buildings in Piazza Barberini for our headquarters we shall be well equipped for progressive work in this great city. We already have in Rome more preaching places than the other two Protestant bodies. Our orphanage property on Monte Mario is as extensive and far more beautiful than that owned by the Methodists. We hope that it may in time become the center of a great work in that suburb of the city."

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STOCKHOLM AND PALESTINE EXTENSION

In addition to the Five Tours to Stockholm which have already been announced the Thomas Cook & Son, of New York, have arranged two others as follows:

Tour "E" Palestine Extension

The persons who may take this trip will sail from New York July 7 and arrive at Glasgow and disembark. Travel by rail to Edinburgh and from Edinburgh to Newcastle. Sail from Newcastle over the North Sea to Gothenburg and from Gothenburg by rail to Stockholm. After the meeting of the Baptist Alliance leave by rail for Berlin. Then by rail from Berlin to Frankfurt and from Frankfurt to Strasbourg and via Bale to Interlaken and from Interlaken via Brunig Pass to Lucerne. Then via the St. Gothard Railway to Milan and from Milan to Venice and from Venice to Florence, to Rome, and from Rome to Brindisi. Then sail from Brindisi to Alexandria, Egypt, and go by rail from Alexandria to Cairo. And from Cairo to Jerusalem by rail. Motor Tours from Jerusalem to Nazareth and Galilee taking all places of interest on the way. Return to Cairo by rail. Go from Cairo by rail to Port Said and sail from there to Marseilles, France. From Marseilles by rail to Paris. Then go by rail to Cherbourg and sail from there for New York, arriving in New York Sept. 23. Sight seeing excursions will be given in all the places where the party stops. A finer trip could not be planned. The total cost including all the expenses from New York and return to New York is only \$1,650.

Special Palestine Extension

The parties who should take this tour will go to Stockholm by any of the tours to Stockholm. Then leave Stockholm July 27 for Berlin and go from Berlin to Munich and from Munich to Verona, from Verona to Venice and from Venice to Trieste. From Trieste sail over the Mediterranean to Alexandria. Go by rail from there to Cairo. Then go by rail from Cairo to Jerusalem. Go by rail to Port Said. Sail from Port Said for Marseilles, France. Go by rail to Paris. Then sail from Cherbourg for New York the last of August. Sight seeing excursions will be given in all the places where stops are made. The hotel accommodations, meals, fees, transfers, sight seeing expenses after the party arrives in Alexandria until they embark for New York will have to be met as extra. The additional expenses from Stockholm around to Paris will be \$386.00. This would make the entire trip from New York back to New York cost about \$1,000. Any one who may be interested in these Palestine Extension Tours can secure the details of them by writing me.

We were told recently of a lady in Jackson, once a Methodist who married a Romanist and went with him to his church. After some years of such misalliance, death took away her year old baby that had not been "christened". The priest told her it was lost, that is gone to "limbo", a place which Roman Catholics invented to scare superstitious parents. Instead of being frightened, she had sense enough to be incensed and left the Roman church. It is a pity that so many people are blindfolded and led into the Catholic church. If they really knew its doctrines they would be driven far from it. How many Protestants know that the priest believes that all people who were not married by a Catholic priest are living in adultery, and that their children are illegitimate?

"HOKUM" IN THE PULPIT

Mr. M. W. Bingay, of the Detroit Evening News, has written a very striking essay on "Hokum," a word first heard in the chatter of the back stage of the theater, and now passed over the footlights into common usage. "Hokum" means, in its original sense, any action on the part of producer, playwright or actor by which

he seeks to cover paucity of thought by an emotional thrill, which will make the audience forget either that the play has no intrinsic value or the actor no ability. In short, it is an effort to use "sure-fire stuff" in the hope of winning immediate applause; as when a politician appeals to the flag to deflect attention from his bankruptcy of thought or policy. Love of home, love of mother, are primary, fundamental emotions, and can always be relied upon by the orator, the actor, or the screen hero to make up for the absence of ideas. Alas, it is often so in the pulpit. Oratory is a perilous art, beset by slippery pitfalls. Not alone the cheap, sensational preacher—known in newspaper offices as "a publicity seeker"—but every preacher, every public speaker, knows the temptation to practice "hokum." Keen to establish a successful church, buildings filled, multitudes gathering—all the accompaniments of a prosperous and plentiful popularity—many a man has lost his vision, if not his soul. Unable to resist the lure of ephemeral plaudits, he has forgotten the high mission of the pulpit in the worship of the artificial, the spectacular, the unreal. This is not a matter about which one may lecture others; but from hokum, from hocus-pokus, from all the cheap tricks which seem to win today, but surely lose tomorrow, may the good Lord deliver us!—Christian Century.

1922 MINUTES WANTED

We are still without 1922 Minutes for the following Associations. The brethren will please send two copies to N. T. Tull, Statistical Secretary, Jackson, Miss.:

Bethel (L. M.)
Black Creek (L. M.)
Columbus
Covington County
George County
Itawamba County
Lawrence County
Land Mark (L. M.)
Monroe County
Pearl Valley
Perry County
Pontotoc County
Red Creek (L. M.)
Tippah County
Union County
Walthall County
Webster County
Yazoo County

Dr. Miron Christea, the Metropolitan Primate of Rumania, has the reputation of a tolerant man, but the newspaper "Adeverul" of Bukarest brings the news that in his capacity as a Senator he has lately introduced a project of law forbidding the application in Rumanian territory of any church fund from abroad without the double approval of the State (through the Kultus-Ministry) and the State Church Authority. We do not know if this is specially directed against Baptists and against the work carried on under the auspices of the Southern Baptist Convention of America, but the proposal is significant, and is undoubtedly intended to weaken Protestant work in the interests of the Orthodox Church to which the Metropolitan belongs.

BAPTIST BIBLE INSTITUTE

The fifth annual Commencement of the Baptist Bible Institute will be held Thursday and Friday, May 10th and 11th, 1923. The Institute banquet will be held May 10th, and class exercises at night. The baccalaureate sermon will be preached in Managan Chapel at 11:00 a. m., May 11th, by Dr. James B. Leavell, Pastor of First Church, Houston, Texas, and the baccalaureate address will be delivered that evening in the auditorium by Dr. W. J. McGlothlin, President of Furman University, Greenville, S. C.

A larger number of persons are taking degrees than during the preceding four sessions of the brief, phenomenal history of the Institute.

The week's exercises will begin with a Vesper service of song Sunday afternoon, May 6th, in the Institute auditorium at 4:45. Each of the several musical organizations of the Institute, male quartet, etc., will take part of the program, and a special Harvest Cantata will be sung.

Cordially yours,

B. H. DeMENT, President.

The following are among the resolutions said to be adopted by the Northern Baptist Convention at its last meeting:

"We believe that international policies should secure equal justice for all races.

"We believe that all nations should associate themselves permanently for world peace and goodwill.

"We believe in international law, and in the universal use of international courts of justice and boards of arbitration.

"We believe in a sweeping reduction of armaments by all nations."

Negroes are reported as leaving Mississippi in large number from the Delta country and already some large plantations are being broken up into small plats for white farmers to buy. The negroes are going to industrial centers in the north where high wages are offered. True, reports come of those who have gone north being dissatisfied, but they continue to go. This will make a religious problem in some of the northern states, for these people are to be gathered into churches and trained for service.

The Catholic church in America is giving increasing attention to negro education. According to a recent statement, it has "eight special schools of more than local importance and about 125 small parochial schools", with total property values of half a million dollars. Plans are under way for the opening of a new school in Maryland—the Cardinal Gibbons Institute. The Catholic church claims a negro membership of 250,000 in the United States.—Ex.

It is too early to give definite announcement as to the result of the past year's work in collection of Campaign pledges, but all indications are that our Mississippi churches made a substantial advancement over last year. It is probable that the Home and Foreign Boards will have to carry over a debt into the coming year.

Pastor J. T. Ellis says that Saron church, Holmes county, had a fine all-day service the fifteenth of April. Brethren L. B. Golden and J. M. Metts preached morning and afternoon. Collection \$76.00. At Bowlin, Attala county, the rain interfered and the collection was small.

At Laurel the Gypsy Smith, Jr., meeting began on last Sunday. Good preparation had been made for it in the churches. Already work has begun of preparing for a similar meeting in Meridian to begin the last of May and run for three weeks.

Miss Hattie Stallings writes from Kwei Lin, China, that she hopes to visit Mississippi during her year's furlough, which she is just beginning. She has kept up with the people and work in Mississippi by reading the Record.

There are more Negroes in New York City than there are in New Orleans. This can be said also of Chicago, Philadelphia, Washington and Baltimore.

Forty-three deafmutes were recently baptized by Pastor George Green of Austin, Texas, as a result of a revival meeting in their school.

The Watchman Examiner estimates that at least one billion dollars are spent annually by Americans in traveling.

Atlanta Baptists have invited the Baptist World Alliance to meet next in that city.

(Continued from page 3)

most beautiful sights I have ever witnessed was this little white city as we came in sight of it from the southwest that afternoon. There the home town of the blessed Christ, now the white city of Gallilee, glistening under the rays of the afternoon sun and presented a view so attractive and charming that I will never forget it. I had always desired to see it and to view it and spend some time in it. Now here I was in Nazareth, spending a day and night in Nazareth. Here I was walking over the very ground over which Jesus walked many, many a time. How sacred it was to me and what memories of Scripture pictures were made real in my mind. Those were blessed experiences I had while sojourning in the little white city where my blessed Lord spent twenty-eight years of his earthly life.

"HETERODOX USE OF ORTHODOX WORDS"

By W. C. Boone, Pastor First Baptist Church, Owensboro, Ky.

Several years ago I was entertained in an elegant home in one of the towns of Kentucky, where I had gone to preach a commencement sermon. My hostess intimated, during the course of our conversation, that she had become interested in Christian Science. In fact she seemed to be quite conversant with its teachings, and was inclined to accept them. I told her that my chief objection to Christian Science was that it is not Christian, rejecting as it does all the fundamentals of the faith, including the death and resurrection of Christ, the fact of sin, and the fact of the atonement. "Oh," she said, "You are mistaken: Christian Science does believe in the atonement." I replied that I was sure that Mrs. Eddy denied the vicarious atonement, as I had read it in her book. "Well," she answered, "perhaps it does not believe in a vicarious atonement, but Christian Science believes in the atonement." That is a fair example of what is meant by the heterodox use of orthodox words: in orthodox Christianity there is of course no atonement at all except in a vicarious atonement through the offering of Jesus Christ for our sins on the cross.

That incident made an impression on my mind, and I have observed since many similar subterfuges on the part of the so-called "Liberals" to make use of Christian language and phraseology in expressing their doctrines, when their interpretation of that language is as far from the orthodox interpretation as the poles. Language is a very pliable thing, and it seems that the English language is especially adapted to cover a double meaning, and make possible a camouflage of thought. A great deal of the best wit comes from such a use of language, insinuating a double meaning, or a hidden meaning, in a remark or a story. Sometimes this wit is carried into the realm of the suggestive and the indecent. That is a degradation and a prostitution of the Mother Tongue. But to my mind it is equally indefensible for one deliberately to pervert well known and long honored expressions of religious beliefs and spiritual truths into a thinly veiled covering for his own pagan philosophy or modern infidelity. There are several classes of people who do this constantly. Conspicuous among them are the followers of the modern cults, the so-called "isms" of the day. Guilty also are the Unitarians, with their profession of Christianity, and their denial of Christ. Included, too, among these camouflage artists are the "Liberals" and "Progressives," who cling for some reason to their membership in the evangelical denominations, and yet deny the evangelical faith. A few words about each of these classes will suffice.

The illustration given above about the Christian Scientist's use of the word atonement is typical of all the "isms." They speak of Heaven, and mean not a place, but a vague state of the mind. They speak of Hell, and mean not a place of eternal punishment, but a mental state of remorse in this life. They speak of Sin, but ex-

plain it as an error of the mind, or as an unimportant indiscretion. They speak of God, and mean not a heavenly Father, but an impersonal mind or force. They speak of Prayer, and mean not a child in communion with his heavenly Father, but some hypnotic or mesmeric self-communion, or subjective introspection. They speak of the Holy Scriptures, and declare their belief in them, only to turn and deny many specific passages, Mrs. Eddy even going so far as to speak of one passage as "the opposite of truth," and of another, flatly, as "a lie." They speak of Death, but explain it away as "a mortal illusion." They speak of the Holy Spirit, meaning not one of three persons in the Godhead, but a vague impersonal influence, or even blasphemously apply this divine name to their own system. Most of these quotations are from Christian Science: and the climax of all their infamy is their presuming to use the Christian name to describe a non-Christian heresy. Mormonism pursues the same tactics, spreading literature filled with Bible quotations, and plausible statements of adherence to Scripture teaching, and only very gradually revealing the deeper secrets of their apostasy, when one has been caught by the bait of orthodoxy professed at first. Russellism likewise makes use of Christian language, and when one is convinced of its Scriptural soundness and of its loyalty to truth, veers off slowly but surely into a most subtle and poisonous blasphemy. They even pose as defenders of the infallibility and verbal inspiration of the Bible, which gives them popularity with the masses. But their interpretation of these Bible words and doctrines is false, pernicious, and deadly. They are wolves in sheep's clothing, they are counterfeits of Christianity, and useful agents of their father, the Devil, who is the father of lies.

Very little needs to be said of the Unitarians. They have stood more out in the open than some of the other heresies, but they are guilty of using some of the same deceptive language. For instance, they speak of the divinity of Christ, but explain it as meaning that He was divine, as all men are divine, having some spark of the godly nature in them through creation. They speak of Scripture, and then read and take a text from Tennyson, as I heard one of them do. They call many of their city churches by the name of "The Church of the Messiah," and yet deny the heart of the Messianic person and work of Christ. They consider themselves as Christians, but have church fellowship with Jews and other open deniers of Christ. In all this they are perverters of language, and apostates from the truth.

The third class of these heterodox users of orthodox words is perhaps the most dangerous of all. There are many today who hold positions as preachers in evangelical pulpits, or as teachers in evangelical scholas, and receive from them their livelihood and support, and yet deny the beliefs and teachings of those who support them. We are all familiar with the doctrinal position of Chicago University, and in fact of every great secular university in the country today. Chicago came into public notice more quickly because it began, and nominally continues, as a Baptist institution; and yet publishes abroad not only non-Baptistic, but many non-Christian views. Yet its dean, who doubtless is a great scholar, holds membership in a Chicago Baptist Church, and attends the Northern Baptist Convention as a messenger. In New York we have a spectacle of a so-called Baptist preacher holding the position of Professor of Theology in Union Seminary, and the position of pastor of the First Presbyterian Church. And when he comes to preach sometimes he delivers a most delightful orthodox and inspiring message; and sometimes he takes a text from the New Testament, and then proceeds to discuss it by denying the miraculous, and explaining away as much of the historical value of the Book as he professes to believe. In his now famous sermon on "The New Knowledge and the Christian Faith," he vents his ire on the Fundamentalists, whose only crime is their loyal defense of the age-old doctrines of Christianity.

He speaks of the Virgin Birth, but declares it to be a figure of speech, or an invention of the early disciples, and not to be believed literally, because such is a "biological miracle which our modern minds cannot use." He speaks of the vicarious atonement, but intimates that his own views about what that means are quite different from those of the old-fashioned Christian. He speaks of the Second Coming of Christ, but explains it as not a literal return as He went away, but as that Golden Age when the teachings of Jesus shall have pervaded and reformed human society and made the world unselfish and Christlike in spirit. He is only one of a large class. Many pulpits, and many professors' chairs, have men in them who profess to believe the evangelical faith, and who even teach it in words, but whose minds and hearts have never known our Christ in His supernatural redeeming power. It is as dishonest for them thus to obtain money under false pretenses, being supported by men whose cherished doctrines they are employed to teach, but which they do not believe, as for them to attempt to deceive, if possible, even the elect by their misuse of the language of Zion. God speed the day when men in religion shall call a spade a spade, and shall fearlessly speak out in words that convey the actual meaning of their hearts.

Meanwhile, it is incumbent upon us who still accept the old meanings of the old words of the faith to make their import clear to all; and to indoctrinate our young people in church and school, in the true interpretation of the doctrines and the Word of Truth.—Baptist and Reflector.

OUR NEXT PROGRAM

ITEM No. 3

James M. Long, Birmingham Baptist Hospital

Doctors J. F. Love and William Lunsford have already named items No. 1 and No. 2 in our next program. Dr. Love says that No. 1 is Foreign Missions, and none will say that it is not. Dr. Lunsford says that No. 2 is the Relief and Annuity Board, and we agree that this great and glorious object, the careful, systematic, and liberal provision for the noble men of God, who have given their all to His kingdom, should have a large place in the gifts of Southern Baptists.

Now, as to item No. 3, Our Hospitals. Strictly speaking, this may not be considered a south-wide interest, as the most of our hospitals are owned and operated by the various state conventions. However, we have one hospital now in operation by the Southern Baptist Convention, the one at El Paso, and another, the erection of which the Convention has authorized, at New Orleans.

The Convention in its session of 1922, at Jacksonville, adopted or endorsed the suggestion, that a fund adequate in size be provided for in the budget of the program, that is to follow the present 75 Million Campaign, to be known as a General Hospital Fund. May it not be that the time has come in the development of the hospital work in the bounds of our Convention, that a consideration of such fund as this can now be placed in our next program as Item No. 3? If the ministry of healing is to occupy the place it should in the program of Southern Baptists, and to receive the emphasis which is given it in the teaching of the New Testament, then it is worthy to take its place along with missions, foreign and home, education and ministerial relief. In fact, if we are to follow the teaching of the New Testament as regards this phase of the gospel, it should come first, as it evidently did with Jesus. He made it fundamental in the proclamations of the gospel,—not fundamental in salvation, but fundamental in reaching the people with the gospel of salvation.

If we are justified in doing hospital work at all in the name of Christ, and as a part of the program of our great denomination, then we must do it on a scale that will be commensurate with the opportunities and the possibilities of such a work.

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gram of Jesus, and if the Southern Baptists are to make it a part of their great program, then there is every argument in favor of a great hospital in the city of New Orleans. Southern Baptists are spending thousands of dollars in this great city every year to evangelize the unsaved, and not a dollar to care for the sick and suffering. The Catholics cared for 93,510 patients in this city last year, more than twice the number the Baptists cared for in all of their hospitals throughout the entire South. Not one patient was treated or furnished hospital service in this great city of New Orleans by the Baptists.

While our Baptist cause has made wonderful strides in this great Catholic stronghold, how much greater strides our cause would have made if Baptists could have had all these years there, a great hospital such as we contemplate erecting soon!

It is conceded by all that the greatest asset Catholics have in this country is their hospitals. When 93,000 people are touched in the hour of their keenest physical needs by Catholic sisters, and Catholic nurses in Catholic hospitals in one city, and we have not provided for the care of even one patient, is it any wonder that our Baptist cause has had to struggle for its very existence in this city?

While saving the world, we must not lose sight of the fact that we must save America, for it is only by saving America that we can save the world. The strongest support for our cause, and for the cause of God, in this one city, would be a great hospital.

Within the territory of the Southern Baptist Convention there are 70 Catholic hospitals. In these hospitals last year, 242,403 patients were treated, while there were treated in the Baptist hospitals in the same territory 41,000 patients.

Baptists have in this same territory 19 hospitals that were in operation last year, while there are only 7 of all other Protestant denominations. It would appear from this that if the sick are to be cared for, so far as church or denominational hospitals are concerned, it will be in Catholic or Baptist hospitals. Since Baptists are in the lead in the South in number, wealth and culture, we should lead in this God-given ministry of healing.

In addition to the great need of a Baptist hospital in the city of New Orleans, to be erected and operated by the Convention, there is the ever-enlarging opportunities for this work in the various states in the bounds of the Southern Baptist Convention. In ten years, there will be not less than fifty hospitals owned and operated by the Baptists of the South.

To meet adequately the needs as well as to measure up to the opportunities of this phase of the kingdom's work in our beloved Southland, there should be placed in the budget of our next program TEN MILLION DOLLARS for Hospitals.

OUR NEXT PROGRAM. ITEM No. 3. TEN MILLION FOR HOSPITALS.

Will you kindly add one little item to my recent communication about passports? I should have said that it is necessary to have the passport stamped, or vised, by the consul of each country to be visited prior to entering that country. In going from New York, it will be necessary to have this vise from each of the foreign consuls before sailing. It is therefore advisable to allow a day or two in New York to get this done by the consul or consuls of the countries to be visited.

Sincerely yours,

E. Y. MULLINS,
President.

Read carefully the "Suggested Plans May 1st to September 1st" as published in this issue of the Record. It is important that we keep up the enthusiasm and interest in the Campaign without a let up.

1923

Mississippi Program

BAPTIST 75 MILLION CAMPAIGN

N. T. Tull, State Organizer

1923

SUGGESTED PLANS MAY 1st TO SEPT. 1st

1. Continue through May and June to hold the All-Day meetings in the churches that did not hold such a meeting during April, these meetings to be held on the regular preaching day, with dinner on the ground, and heading up in a liberal Cash offering to the 75 Million Campaign.

2. Revive regular services and secure supply in all pastorless churches until pastor can be secured, using men and women from the stronger churches. Large use should be made of the various church organizations in this work—the organized Classes in Sunday Schools, the Women of the W. M. U., and the B. Y. P. U's.

3. Plan County-Wide Revivals for summer months where conditions are favorable and where pastors will co-operate, following the plan that has been so successfully carried out for several years in Marion County. (For information about plan, address Miss Jennie Watts, Columbia, Miss.)

4. In all Evangelistic meetings in the summer, see that the pastor or the evangelist preaches at least one sermon on the general objects and issues of the 75 Million Campaign. Five minute talks should also be made on the Campaign at intervals during the revival services by interested laymen and other workers. Tracts on Missions and other phases of the work of the Campaign should be wisely distributed during the revival meetings.

5. Provide special place on the program at all general meetings during the summer for stressing the 75 Million Campaign, including the following:

(1) The Evangelistic Conference at Clinton, May 28th-June 1st, a special address and a conference hour devoted to Campaign.

(2) The two Summer Assemblies, Hattiesburg, July 22-27, and Blue Mountain, August 19-24, a special address and a conference devoted to the Campaign.

(3) The six District B. Y. P. U. Conventions in June, a special address or sermon on the Campaign.

(4) The County Sunday School Normals during the summer, an open conference on the Campaign, with special emphasis on the importance of Organized Class activities as related to the Campaign in the church at home and in weaker neighboring churches.

(5) The Quarterly W. M. U. Rallies during the summer, an hour devoted to the Campaign in such way as may be suggested by the Association Superintendent.

6. The constant teaching of Stewardship, Tithing, and Systematic Giving, in our churches and in our general meetings.

Note:—Plans beyond September 1st will be announced later. For information relative to the 75 Million Campaign, address N. T. Tull, Jackson, Mississippi.

THE "BIG IDEA"

The big idea in all of our work now is the 75 Million Campaign. Everything else is subordinate and should be given subordinate place. The success of everything else we are trying to do is measured by and depends upon the success of the Campaign. Let us see if this is not so.

Suppose your consuming passion is Missions. You believe the biggest job in the world is to carry the gospel to a lost world. The first difficulty you face can be solved only through the success of the 75 Million Campaign. "How can they preach except they be sent." We have sent them by ship loads, but unless we support them we cannot keep the ones we have sent and we cannot send others. The Foreign Mission Board has been carrying a debt of one million two hundred thousand dollars. Foreign Missions is ab-

solutely dependent upon the success of the Campaign. The same difficulty and the same and only remedy are found in our Home and State Mission work.

Suppose you are absorbed in our great Educational work. Its maintenance and expansion are now dependent almost solely on the success of the Campaign. If we were making a complete success of the Campaign, we would not then have funds sufficient to meet the growing demands of our great educational program. But if you turn this way or that in an effort to secure an income for our schools aside from or over and above the Campaign, you meet with serious difficulty and you do a serious injustice to the other causes. The only solution is to be found in making a success of the Campaign.

Suppose your heart turns in a special way to our appealing Benevolent enterprises. You believe that we ought to take care of all the orphans who are knocking for admittance to our Orphanages. You believe that we need more Hospitals and bigger and better hospitals. You believe that we ought to help all of our old and worn out preachers. They are all looking to the Campaign, and unless it succeeds, they suffer.

The Baptist who does not spell Campaign with a big "C" need not try to proclaim his love for any of the causes that look to the Campaign for support. The Campaign is a blanket that covers all the children alike. If the blanket is short, they must all alike suffer the pinch of the cold.

GOING THE LIMIT

Rev. J. H. Gunn of Noxapater, organizer for Winston County Association, writes as follows:

"Glad to note that you are going to carry on the work begun in April through May and June. As director of the work in this association, I have already given notice to the workers and pastors that where we failed to get to the churches during April, we would have some one to meet with them at the earliest possible preaching date. Rainy weather and bad roads have hindered more than any other thing. This hindrance will not last always. We are going to keep the matter before the minds of our people the whole year, and when cotton is sold this fall, we expect to go the limit, God being our helper in the work."

The plan and spirit here expressed by Brother Gunn will win a great victory in Mississippi this year, 1923. From the east, from the west, from the North, from the south, our people seem to feel the same way. Let all of us resolve to do as this faithful worker expresses it: "We expect to go the limit, God being our helper in the work."

Dr. L. O. F. Cotey of the Baptist Bible Institute, New Orleans, has this to say about his visits to Mississippi in the interest of the Campaign: "You were very kind indeed to have sent me to Meadville, Prentiss, Centerville and Gloster during 'April Catch Up Month' in the interest of the 75 Million Campaign. The sub-shepherds and Flocks responded cheerfully and treated me royally. Blessings on your State Baptist constituency."

Judge J. H. Price of Magnolia, one of our outstanding laymen who has not been too busy to go out among the country churches during the April cash campaign, says that the interest is greater among the churches of his county than at any time since the Campaign was put on, and that the contributions will show a marked increase. When our strong laymen give their time and

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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 MRS. R. L. BUNYARD, *1st Vice-President*, Madison
 MRS. P. M. DOUGHTY, *2nd Vice-President*, Shaw
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 MISS M. M. LACKEY, *Treasurer*, Jackson

OTHER MEMBERS EXECUTIVE BOARD

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MRS. Wm. B. JONES, *3rd District*, Baldwin
 MRS. R. L. CARPENTER, *4th District*, Crawford

MRS. W. J. PACK, *5th District*, Laurel
 MRS. E. W. HEWITT, *6th District*, Summit

Somehow we have been a bit unfortunate about getting on the Page an account of our State W. M. U. Meeting. The minutes will soon be out, however, and we trust you will each hold a miniature State Meeting in your society, using every message that was given at the Convention. In this way you will enjoy the good things—some of them—that were brought to those who were fortunate enough to be there.

No written account, however, could make us realize the greatness of Mrs. McLure's messages; or those given by our missionaries, Mrs. Rowe from Japan and Elizabeth Kethley from China. Nor should the first message brought to us in sermon by Dr. Lovelace be left out of this list of extraordinary good things. Be sure and go to the next meeting, which will be held April 8-10, 1924, at Winona.

MISSION STUDY BANNER.—The Mission Study Banner was won this time by District One. It went to the District that had most Y. W. A. certificates; and while the young women in all the Districts did fine work, yet most came from District One.

AUXILIARY BANNERS.—The Y. W. A. of Jackson Second church won that banner; the G. A. and Sunbeams of Laurel First church won those banners respectively. These banners are given each year to the Organization that reaches each point in the Standard of Excellence, and that makes the largest gifts per capita.

The Royal Ambassador banner was brought back to the office because of a failure in each Chapter on ONE point in the Standard: Reports were not sent in each quarter. A number of R. A. Leaders seemed chagrined because of this failure; but they will all do better next time, we are sure.

Sisters, if you consider attending the Convention in Kansas City do not fail to send in your names to this office. Note on this page directions for our delegates. We are hoping to have the full quota of forty, and also hoping that each of us will be present each session of this great meeting.

THE STEWARDSHIP OF LIFE

By F. A. Agar

The study of the Stewardship of Life, needless to say, is of lasting benefit to any one who will study it conscientiously and diligently. It has made me try to organize my life to give more service to others and to be of more use to my Master. It has made me acknowledge my personal stewardship relation to God, the Father-Owner. After reading the illustration in chapter one came that strong, sweet assurance that as law and society provided a policeman to help the traveller when and where he needed help, so our Father would send His children a comforter to help them in their spiritual travel when they needed it. We have only to follow for He will show us the road and will be our guide. It is plainer to me that I must try to be a worthy steward of the talents my Master has given me.

KATE FULTON, Noxapater.
 (Woman's College Student.)

REPORT OF 5TH DISTRICT VICE-PRESIDENT

The 5th District extends from Jasper and Clarke, Through 15 counties to the Gulf Coast Park,— From north to south, and east to west, It contains the very, very best.

The women and children are very fine, Nestled here and there among the pine; The boys and girls should have a goal: Stewardship to each must be told.

Our strength of tomorrow, is the youth of today, We dare not fail to hear the call of the G. A. and the R. A.;

If good stewards we expect them to be They must be taught to give of their time and talents free.

Sunbeam bands are the foundation stones, Out of this beginning all the auxiliaries have grown;

Fifty strong are we today Down in the district by the sea.

The sum and total of the other young bands: Fifteen R. A.'s, sixteen G. A.'s. and twenty Y. A.'s. compose the clan;

For programs to World's Comrades, some of these look,

From beginning to end, it is a wonderful book.

Mission study is a source of light, With which five hundred women are winning the fight;

Through this medium they are seeing the plan, Our Lord meant, when He gave the great command.

Go ye, teach ye, means little to one Who does not study "God's will be done"; Applied together with threads of gold Is the latest Home Mission book, that stirs the soul.

God is able to make all grace abound, Through personal service, His glory crown, To follow Him, we must lend a helping hand To the sick, the poor and needy, in our land.

Underneath this, is the soul winner's "battle cry", "Every one, win one", for the kingdom on high— In this, the Woman's Missionary Union's in District Five

Are doing their best to be alive.

The pride of this District is our college for girls; We prize its teachings, above rubies and pearls; By the wise management of our college trustee The allotted Scholarship fund, is enough for three.

Here I unfurl the pennant Five, Look—see the churches that are alive; Out of eleven associations: ten at work, With superintendents and officers that will not shirk.

MRS. JAMES CHAMPLIN.

The first quarterly meeting of the W. M. U. of Noxubee County Association met with the Macon Baptist Church April 26.

We had a great day for the Master. There were 59 present. Six churches represented. Splendid reports from seven societies.

Under the leadership of our Superintendent, Mrs. A. B. Metcalf, we are doing great things for the Master in Noxubee County.

Dundee W. M. U.

The Baptist W. M. U. was organized in October, with an enrollment of seven members. We have enrolled three more members since, which includes every Baptist lady within reach of us except one, while we have three Methodist members. When we were organized we had one member that prayed, now practically all pray in public.

The first book of the first course has been completed by all, while several have completed the second and third book.

Permit me to say I believe we are a bunch of the hardest personal service workers anywhere. Let me stop here for a second and apologize for speaking as I do. We are a band of women that were simply starving for a chance to do our part towards God's cause. Up until our W. M. U. was organized we had no Baptist church or Baptist work of any kind to do and, friends, we were just hungry for the chance.

The need for a church arose and it grew to such a height that we got to work to see how much money we could raise this year, intending to put it in the bank and complete the fund next year. Alas! we were surprised when magically, it seemed, four thousand dollars were pledged, and plans were made for a seven thousand dollar building. Our plans are beginning to shape themselves into actual work now. One of the town residents gave a lot. Our church officers have all been selected.

The men of course are doing this work, with us ladies back of them in their efforts.

Then we ladies have put away fifty dollars every month since November as a church furnishing fund. This month we have one hundred dollars on this fund.

Every one of us tithes, and I'm glad to say we do not stop there: we give more than a tenth.

We made one hundred fifty yards of gauze into bandages for White Cross work.

Thanksgiving we sent a twenty dollar cash offering to the Orphanage. Christmas we sent a twenty dollar box of fruit and toys. We do not give any of our members a certain part of these to pay but just depend on their free will offering.

Our Sunbeam Band under the leadership of Mrs. Louie West has done lots also. Over thirty members have been enrolled.

Christmas a collection was taken up to send to the little Chinese, which amounted to six dollars.

Three dollars was sent to Home Mission Board during the March Week of Prayer. They are also doing quite a bit of mission study.

The W. M. U. sent forty dollars as a home mission offering in March.

At the Rally in February Dundee was hostess. Quite a number of visitors were present and a large number of the members from each society were present. A real pleasant program was given and each society reported on the work their society had done.

Refreshments were served at the home of Mrs. Spencer Hammond after the meeting.

Wishing each society a world of cheer and happiness,

MRS. WILLOW GLEN OSWALT,
 Publicity Reporter.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

POPLAR SPRINGS, MERIDIAN, DOING FINE WORK

Poplar Springs had the good fortune to secure Miss Ethel Parker of DeSoto as one of their teachers in the public school, and "as her custom is" she lined right up with the church in its work. She was elected B. Y. P. U. Director and her second quarter there brings the B. Y. P. U. work up to a fully graded organization with Junior, Intermediate and Senior Unions, and each one reporting A-1 for the first quarter of this year. The Intermediate B. Y. P. U. has taken the City B. Y. P. U. Banner for the past two months, their average for last month being 95; 41st Avenue Seniors average was 94, and Poplar Springs Juniors 93.

The Keith B. Y. P. U., First church, Jackson, publishes a bulletin every week. We herewith give a copy as a suggestion as to the nature of the bulletin. The example is good to follow. Get it out on the mimeograph.

B. Y. P. U. BULLETIN

Published by Keith Union to Promote Interest in B. Y. P. U. Work.

Volume 1, No. 5 Free
Jackson, Miss., April 18.

KEITH UNION HAS THE EFFICIENCY BANNER

At the largest and most enthusiastic meeting ever held by the City Union the Keith Union won the Efficiency Banner on last Monday night with an average of 86.1 in efficiency. Bethune Union of Griffith Memorial Church came next with 84, and declare that they are going to take the banner at the next meeting of the City Union.

We have the banner as an inspiration to make our percentage climb and there is no reason why we can't make this a big month for the month for the Union and win the banner again.

The Efficiency Banner is just a step on upward for the state banner. We have started in the right direction and it is just a matter of loyalty of the members to keep on until Keith Union is the best in the state.

Every member a 100 per cent member.

WATCH 'UM GROW BIG

"Off with a flying start" is the de-

scriptive term to apply to the latest Union in the First Baptist Church. They organized last Sunday night with 25 members and they go by the name of SPIZZERINKTUM.

Their aim is to live up to the meaning of the name and they have a fine Union with a clean slate and their warning to the other Unions is to "watch us grow".

Gayden Ward is president; Dorothy Simmons, vice-president; Mabel Causey, recording secretary; Emmett Ward, corresponding secretary; Lynville Wright, treasurer; Charles Paxton, quiz leader; Bessie Will Gilliard, chorister, and Mrs. E. Paxton, pianist.

The Keith Union stands ready to assist the Spizzerinktum Union at any time.

HONOR GROUP RACE IS ON

The race is on to see which group can attain the 100 per cent standard first. To be 100 per cent the members of that group must all do the daily Bible readings; give systematically and attend the meetings every Sunday night. A study course will be given in the near future for those who have never taken one.

To keep the Keith Union building up it is necessary for every member to take an active interest in the work by doing the work.

A B. Y. P. U. ORCHESTRA

Plans are being contemplated in organizing an orchestra for the Keith Union and if we can do this we will certainly take a jump on some of the Unions by doing something that no Union in the city is attempting. If you know of available material let the chorister know.

The Hewitt Union has challenged the Keith Union to a debate, to be held at a joint meeting Sunday week. Keith Union has ACCEPTED.

A CANCELLATION

Because of the early date of the Evangelistic Conference at Clinton, of which we were to make a third assembly for Mississippi, we have decided not to emphasize B. Y. P. U. work. So many of the schools will not be out at that time, and it is the only week we can have on account of the summer school work of Mississippi College. Those who are anticipating going should still carry out their purpose for the other things that are offered in the conference will be very helpful to you.

Hillman College

FOR YOUNG LADIES

at Clinton

THE BAPTIST CENTER OF MISSISSIPPI

The SUNDAY SCHOOL
BOARD'S



WEEKLY
MESSAGE

Nashville, Tenn., May 1, 1923.

In this space each week the Sunday School Board expects to pass on to the readers of The Baptist Record the facts concerning its work. This will be an advertisement but it will be more than an advertisement, it will be a distinct message regarding our work whether it be in regard to the things we have for sale, or of the things we are doing for the upbuilding of the Sunday School, the B. Y. P. U., or the general church life. We hope to give you from week to week some of the striking facts about our work.

We are hoping that this corner will become so familiar to you that you will turn to it each week to see what we have to say. We want you to know more about the great work we are doing.

Watch for our advertisement next week and start right.

Yours sincerely,

I. J. VAN NESS,
Corresponding Secretary.

Nashville, Tennessee.

BAPTIST SUNDAY SCHOOL BOARD
PUBLISHERS

NASHVILLE

TENNESSEE



Service and Security

The ideal bank serves and secures.

It is composite of strength, stability, service and safeguarding.

This bank aims to enlist and hold the confidence of the public through these qualities.

Consult us freely on all matters pertaining to your business.

CITIZENS BANK

HATTIESBURG, MISSISSIPPI

Superior Service

Guaranteed Protection

Gospel Song Piano Accompaniment
Home Study Correspondence Course
Composed and Prepared by

ROBERT HARKNESS

World-Wide Associate of Torrey, Chapman and Alexander.
60 Lessons in Chorus and Solo Accompaniment, Improvisation, Memory Training, Interpretation, Transposition, etc.
Send for details to ROBERT HARKNESS, 536 South Hope St., Los Angeles, California.

MY EXPERIENCE OF GRACE

I made the same mistake that so many children make (if really it was a mistake), that of joining the church before I was saved. I had never realized that I was lost, neither had I ever realized that I was saved. But I loved God, I loved righteousness, I loved preachers, I loved all Christians, and I hated sin: and when I would read the Bible, or listen to preaching my soul would stir with emotion; therefore I thought I was a Christian; so I joined the church.

Some time later I heard an experience told that made me doubt for the first time that I was a Christian. Never will I forget the pang of pain that pierced my soul when that doubt entered in. It did not last long, however, until a spark of hope lit up my soul again and I felt that all was well. The spark of hope would grow when I would pray and strive to do good; but when I would get careless and indifferent for a while the hope would get dim; and I would catch myself occasionally in a deep meditation and I would lapse into a state of melancholy which my mother told me was the blues. I would feel depressed at heart; a feeling of anxiety and unrest would seize me and sometimes it would almost break forth into a troubled feeling. But then it would wear away and I would feel natural again, and sometimes even joyful. Sometimes I would spend weeks full of hope, joy, and happiness. Then all at once the same old nagging, doubting, misgiving feeling, would get hold of me again; and each time it grew worse.

I began to be afraid that I was not a believer in Christ. Then I would think again, "Surely I am, I have professed to believe in Him". But I did not have the peace of mind that others would talk so much about. On and on time rolled away. Sometimes I was hopeful, sometimes doubtful, but each mood of doubtful feeling grew more doubtful, until I became to have **real trouble**. I had heard abundance of gospel preaching. One sermon especially by one Brother Rodgers (God bless him), who explained how to trust Christ, and I believed God, and knew if really I was a believer in Christ I was saved, but I would doubt whether or not I was a believer.

So I began trying to believe in Him, but I could not.

I would reason this way: "I know if I could believe in Him I would be saved", but I could not believe in a way to feel saved. All the while a spark of hope stayed within me that some day I would get satisfied over it and be sure. But alas! The harder I tried to be a believer, the further I got from it, and my soul became **deeply troubled**.

At last I fell on my face in deep agony (never will I forget the time and place), and prayed to God for mercy and acknowledged before God that I was lost. How long I prayed, and wept, I do not know, but I arose and began to try to comfort my soul with the hope I had been feeling, but alas! that hope was gone. If I had been standing before the judgment bar of God, and He had passed

the sentence "Depart from me into everlasting punishment", it could not have been any more real to me.

So, with all hope gone, and with eternal doom staring me in the face, I slowly walked away. I could not have lived long (physically) in that condition, for a man on the scaffold with the rope around his neck and the black cap pulled down over his face, could not feel the pangs of hell any more than I then felt. Helpless and hopeless I walked to a quiet spot (I shall never forget the place) and with my mind fixed on a just God I acknowledged my doom. Immediately I thought of the Christ who had been preached to me, that He was able to save to the uttermost all who trust Him, and with my whole mind and heart and soul fixed on Him I uttered the following whispered words, "Jesus: just now, I am going to trust the matter of my soul's salvation into Thy hands, into Thy care and keeping, and if I die and sink to the bottomless pits of hell, I will die and sink to the bottomless pits of hell with my soul's salvation trusted to Thee; I'm done". And while my thoughts were solemn there was no emotional feeling of the soul. I did not try to feel saved at all. I had quit. But immediately a thought filled my soul with gladness. The question, "Will He let me go?" "I have trusted Him". The answer came back in thought, "No". "He will not allow me to perish, because I have trusted it all to Him". Peace filled my soul.

The next day while I was in the field at work, rejoicing, a thought like this crept into my mind: "Suppose I should have another troubled feeling now?" The answer came right back in this thought: "It would make no difference if I did, because I have nothing to do with my eternal salvation now, because it has been committed to Him".

Some 29 years have passed since that day and in all these years not one particle of doubt has ever at any time entered my mind about my eternal salvation; it is to Him, not me; He is keeping it.

I was moved to write my experience with the hope that it might chance to fall under the eyes of some poor distressed souls and help them to look to "Him".

J. E. HEATH.

OAKLAND CHURCH, NEWTON CO., SENDS IN LIST OF DAILY BIBLE READERS FOR THE YEAR

Mrs. W. J. Gilbert, the ex-president of the Oakland church B. Y. P. U. of Newton county, sends in their list of those having kept up the Bible Readings for the year. There are five in the list: Mrs. J. T. Giles, Miss Minnie Harris, Mr. J. M. McCarty, Miss Alice Gressett and Mrs. Walter J. Gilbert. We give a certificate for any two years readings, and if you will check up in your B. Y. P. U. and send us the names of those having completed their readings for two, four, six, or eight years we will appreciate it and send the proper award. Last year we had the names of 39 to whom we sent awards for D. B. R.

Blue Mountain College

SUMMER TERM

Our summer term differs in method from all other summer terms known to us. Each student is expected to take two subjects either high school or college and do a year's work in each in twelve weeks. How? By reciting in each of them twice each day, sixty minutes each time. Thus a year's work may be made in each of them in twelve weeks.

Have you a teacher's license to renew? You can get it renewed by attending our summer term and completing two studies; at the same time you get credit for six college hours, or for one and a half, or two high school units.

Here is a chance to complete a four year high school course or a four year college course in three years by including three summer terms.

Prices for those who board in the regular college boarding department, \$108.00 for the term for board, laundry, tuition and fees; for those who board in an industrial home, \$85.00. While Blue Mountain College is a school for young ladies, yet young gentlemen of unquestionable reputation may attend the summer term by taking board in private homes in the community.

Summer Term opens May 31st and closes August 17th.

51st annual session opens September 19th, 1923.

Room in high school dormitory for 80 high school students; room in college dormitories for 180 college students.

Stronger faculty, more desirable comforts and conveniences, better educational advantages, brighter prospects than ever before in our long history.

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President

Blue Mountain, Mississippi.

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

April 28, 1923.

Hon. Rush Knox,

Candidate for Attorney General,
Houston, Mississippi.

Dear Sir:

Having given the gubernatorial candidates an opportunity to state their attitudes toward our prohibition laws, both state and national, I feel that it would be but fair to treat the candidates for Attorney General as well as I have treated those for Governor. These statements are desired for file in our office, and will be given to the press in the order in which they are received.

Desiring to extend equal courtesy to all, the league is addressing identical letters to each candidate for Attorney General.

1. What is your past record, relative to Prohibition, as a lawyer and a citizen? Is there anything that would prevent you as the law officer of the state, from a fearless, conscientious and vigorous prosecution of all liquor cases on appeal to the Supreme Court from the eighty-two counties of the state?

2. Are you in favor of our present prohibition laws, both state and national, remaining as they are; and would you use your office, if elected for their strict enforcement?

Feeling that this is an opportunity that you will appreciate, and with every expression of regard, I am

Yours very truly,
T. J. BAILEY,
Superintendent.

New Orleans, La.,
April 23, 1923.

To the Press:

Every true American citizen should heartily approve, endorse and encourage the attitude and action taken by the citizens of the Mississippi Gulf Coast in helping to run down, expose and destroy illegal liquor traffic.

The impression prevails that anyone who gives information on illegal rum running or is otherwise of assistance to the Federal Agents and police in furnishing evidence of law violations is a "Tattler" when he is, in fact, by giving such service, proving his loyalty to the law and to the Constitution of the United States. It is a nefarious method of the rum running clique, through newspapers and otherwise, to discourage the righteous minded citizen from telling what he knows about the rum traffic. It is treason, at least giving comfort, aid and protection to the enemies of the United States and of law and order, not to give information. Rum runners and distillers further complicate the matter of securing information by their threats to molest, make unpopular and even to kill those who give information. It is this condition of being classed as a tell-tale and threat to personal comfort and safety that makes it hard to get infor-

mation that will help destroy the liquor traffic.

For the information of the public I wish to state that it is the duty of citizens to give information where it helps to establish law and order. Furthermore, under the conditions that prevail the Government, through the Prohibition Department and otherwise, will protect its informants by absolute secrecy. When the Government officials secure information from individual citizens they do not compel them to appear in court, nor do they make record of this information for their files but on the strength of this information, so received, they proceed to secure their own evidence on the basis of which they make indictments and arrests.

The character of the work of the Prohibition Department is such that the Government will absolutely protect the informant and his name appears nowhere on the records, unless he consents to it.

Again, withholding of testimony is not only comfort and aid to the enemies of law and order but in due time leads to terrible crimes, such as we have thrust upon us as in the case at Franklinton, on the Mississippi Gulf Coast and in our own St. Bernard Parish. Many a man is now suffering remorse because he permitted the law to be violated under his very eyes and if he had given information in time, such crimes would not have happened. It is a shock such as this that shows us the error of our ways at the price of precious, heroic human lives. Nothing is more evident now to the rank and file of our citizenship than this, Government without the support of citizens cannot prevail.

Occasions such as the murders above mentioned make it evident to everyone who is still in doubt that the people who are by their conduct and influence seeking to nullify the 18th Amendment to the Constitution of the United States belong to the worst class of criminals. And all who patronize, and all who wink at the violations of the law for their own personal and selfish needs and appetites belong in the same class. It is because even so-called respectable people are violating the Constitution of the United States in purchasing liquor from the bootlegger that agents of the law and other innocents are shot down in cold blood. The man who buys the stuff is as bad as the man who sells it. It will not be long before both will be dealt with by the same measures as conspirators against law and order.

ARMIN ZIEMER,
Special Agent,
Anti-Saloon League, La.

Three men, an Irishman, a Swede and a Hebrew, were brought to court. The Hebrew was arrested for stealing a cow; the Swede for stealing a horse, and the Irishman for stealing the wagon.

"Well," said the judge, turning to the Hebrew, "where did you get the cow?"

"I've had it since it was a calf," was the reply.

"Where did you get the horse?" he asked the Swede.

"I've had it since it was a colt," replied the Swede.

"And, Patrick, where did you get the wagon?"

"Oh, your Honor, I've had it since it was a wheelbarrow."—Ex.

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THE GOLDEN JUBILEE

A singularly unique affair was the recent Jubilee celebration of Blue Mountain College. Several months ago the word went forth that on the following February 14th, the institution would reach its fiftieth birthday. It seemed unbelievable. A half century. Of course such an event—such a career—said the people “must be celebrated” and accordingly a golden ring was drawn around the above mentioned date and the wheels of preparation began to turn.

But what should be the nature of the celebration and what the items on the program?

Miss Trudie Lowrey, the head of the department of music was asked to dream the dream and make it real in the program for the occasion and for many months, thereafter, like a growing storm the buzz and stir and whirr of rehearsals and jubilee chatter and increasing suppressed excitement had reigned and had kept the community on the peak of expectancy, and finally on Saturday night, February 14th the happy storm broke upon the community. Yes, in one single night the whole celebration panorama was produced. It began at 8 and lasted until 11—and after—and the interest of the overflowing throng never waned. In fact there were two presentations—a repetition on Monday night and the overflow was almost as great.

But what was the nature of the exercises? “Miss Trudie” had arranged a program that represented the fifty year’s career growth of the college. She pictured the school as a fruit tree planted by that stalwart character, General M. P. Lowrey, and his marvel of a wife, with their unusual children, and there on the platform stood the tree, beautiful in its fruits. The home life of that Lowrey family was represented in varied ways, with the father off on the battle fields, and the mother with her bewilderingly numerous and lusty children, teasing her mother—strategy and strength. Then on and on we were carried by the program features through the early stages of the school’s growth—the coming of the daughters, Modena (Mrs. M. L. Berry) to take her place at her father’s side, the falling of the father, the summoning of the son, William T. from the Louisville Seminary to take his father’s place, and then the steady and persistent tug and pull.

A band of fairies—or beauties—or some such feminine vision—were constantly fluttering about the tree and plucking fruit from amid its leaves and opening it and reporting excitedly to the audience the nature of the fruits borne by that wonderful Blue Mountain tree.

In other words, gentle reader, we were taken by graceful hands back to the starting point of fifty years ago, and of the school and then wafted along the fifty year’s track of its growth. Every important step every salient feature of the college’s history was represented until the institution in its uniqueness, and richness and glory was unveiled before our eyes.

A thrilling record it was—that of a large noble family, whose founder caught a great vision and who, themselves, kept true to the vision and brought it to realization far towards and then placed it in the hands of the denomination for its larger and even more splendid destiny.

One hundred and fifty young ladies took part in the exercises. Little children flitted across the stage like a dream; fairy forms were constantly appearing and vanishing and adding variety and beauty to the scene. It was a moving picture story. It was a retrospective panorama and yet ever full of prophecy.

But let not the curtain drop on this modest chronicle without the mention of one of the high points of that celebration, and that was the sermon on Sunday morning, the 15th, by one of the former pastors and teachers, Rev. J. N. McMillan. Many visitors had come for the celebration and on Sunday morning the audience overflowed the auditorium and afterwards rendered the verdict that Brother McMillan had given and delivered a very noble message, singularly felicitous in its appropriateness and impressive in its content and its delivery.

It was the case you see, friend reader, of a few days’ stay on a mountain top and the retrospective views we got on that pinnacle and the glimpses taken, also, out into the misty future will not soon be forgotten.

ELDRIDGE B. HATCHER.

SOUTH FIGHTING AGAINST ILLITERACY

Fourteen States Calling Convention to Combat Ignorance

Washington, March. 29 (Capital News Service).—While the problem of illiteracy in the United States is not what it is in many foreign and practically all Catholic countries, there are an unnecessary number of people who can neither read nor write. In the fourteen Southern States which are about to send delegates to Little Rock, Arkansas, for the illiteracy conference, which will be held there on April 10th and 11th, it is estimated that more than three million men and women, and children over 10 years of age, can not sign their names nor read a newspaper.

The conference is called in the hope of finding a method or methods more vigorously to combat this condition. New and better ways of utilizing the public schools for adult instruction, employment of special teachers, traveling libraries, lecturers who will address communities in districts difficult of access, and other means of removing this blot against the fair name of states as well as the Nation, will be discussed.

The question of good roads will enter into the discussion to some extent, since it is being more and more realized every day that ignorance is often due to lack of transportation

facilities, and that there are many adults hungry to learn and anxious to go to school who are prevented by

absence of roads from being in close enough touch with educational centers.



The Official Route

to the

Southern Baptist Convention and Women's Missionary Union
Kansas City, May 16-21

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THE GREAT AWAKENING IN KOREA

A little over thirty-five years ago the first Protestant missionary entered the "Hermit Kingdom," as Korea was then called. The sign, "If you see a foreigner, kill him," was posted up in conspicuous places. Dr. Horace G. Underwood, the first evangelistic missionary to Korea, said the large city of Seoul, with its two hundred thousand population of superstitious, devil-worshipping, and ignorant people, reminded him of Ezekiel's vision of the valley of dead bones, and he wondered if the Spirit of God could move upon that vast multitude and cause it to live spiritually. The task almost seemed superhuman, but God was a superhuman God and a living, powerful Savior; and so he began the slow, laborious process of learning the difficult language that he might transmit to them the wonderful message of Christ and his salvation. Day by day throughout a whole year he sat with a native teacher who knew not one word of English and drew from him what he could of that strange and difficult language.

The past history of the nation, with its wars with China and Japan, its spirit worship of the departed dead, its simple alphabet, and the idea of a great supreme being whom they called "Hananim," the Great One, has prepared the way for the simple gospel message of the true God and Jesus, the Savior of the world. The message gained an entrance, and soon it spread like wild fire from house to house and village to village. The dead bones began to move, and signs of spiritual life were visible. More missionaries came to join Dr. Underwood. The king and queen of Korea became impressed with his wonderful news. They invited the Doctor to the palace, and he became their lifelong friend and advisor. In 1906, in answer to the united prayers of the missionaries and native Christians, a great revival broke out in Peyeng Yang and spread rapidly until the entire nation was under its mighty influence. Thousands and thousands of men, women, and children believed, and Churches sprang up in the mountain villages far from the mission stations. Every convert became an evangel, and men returned to their homes, called together their households, destroyed the fetish and ancestral tablets, and began to live according to the "Jesus doctrine."

In a little village not far from Songdo there lived a family by the name of Paik. This family consisted of wives, daughters, sons, daughters-in-law, and sons-in-law to the number of a dozen or more. Mr. Paik went to Songdo one market day, and as he passed down through old South Gate he notices a new bookstore. So he sat down awhile to rest, and his eyes chanced to fall upon a copy of the New Testament. Out of curiosity he began to read, and he read and read until the sun had sunk behind the western hills, and still he could not stop; he read far into the night, and, not wishing to leave, he spent the night with the

book dealer. The next morning he purchased the book, and with a glad heart he took his departure for Pami Gut, his village home. He called together his entire household and told them of his great discovery of the true religion and that from that day forth they would all believe and do the doctrine. If you should step into his village to-day, you would find a Christian Church of which he is an official. His wife, Anna, at the age of fifty-nine graduated from the Bible school in Songdo. Her joy is doing the Master's work as she walks the rough mountain paths through summer's heat and winter's cold to tell her neighbors and countrywomen of the peace that had come to her and her family through faith in Christ. Dear old Paik "Qunsa" often travels with her and preaches to the men. Their children are active Christians and are as bright and shining lights in that land so dark with heathen superstitions and degradation.

Just as it has always been true in the history of the Christian Church that after times of great religious awakening, there have come times of testing, and Korea has been no exception to this rule. In 1910 the country was formally annexed to Japan. In 1911 Japan, fearing the influence of the Christians, began a systematic and organized persecution which resulted in the imprisonment of more than a hundred influential Christians. This came as a great blow, and for more than a year Christianity was on trial before the heathen population, who stood aghast. There were few believers during this time, and some, fearing the roughness of the way, withdrew; but the Church as a whole stood firm, the Christians were brought to their knees, the study of the Word of God greatly increased, the power of the Spirit descended, and the Church grew in spirituality and power. It was a time of testing, the chaff and the wheat were separated, and the Christians' faith burned brighter. When the deliverance of their imprisoned fellow Christians came, the revival fires again broke out. In

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J. L. Johnson, Pres.
Hattiesburg, Miss.

the little village of Syen Chun, in Northern Korea, the men of the district came together for a ten days' study of the Word. Twelve hundred strong men came, including officials and laymen of the village Churches. At the closing session on the Sabbath one thousand men partook of the communion. Soon meetings to gather in the non-Christians began, and in one week's meeting in the city of Pyeng Yang several thousand new believers were added to the Church. This movement was widespread through the entire country.

In the wake of the great ingathering of whole families and villages into the kingdom schools for the instruction of the children sprang up, as did Bible schools for men and women. The medical missionary came to heal the bodies of the sick and minister in the name of Jesus; native preachers were trained and native Bible women were taught the Word of God so that they might go out into all the bypaths and mountain recesses to tell the glad news. The little boys were gathered together and taught to read and write, and from these small beginnings have grown our large boys' school with over a thousand in Sondgo and the great Holston Institute with its thousand girls.

A great revival of education as well as the greatest revival of religion that Korea has ever known is now in progress in Korea. The entire country is aflame with the message that maketh all things new. The old men and women are attending night schools in the churches, the schools are overflowing, the heathen are clamoring for Christian teachers and preachers, there are no barred doors, in places the whole village come at once to begin the Christian life, preaching bands are traversing the country, hundreds of churches have already sprung up in our mission, and thousands have started in the Christian life. No greater manifestation of the outpouring of the Holy Spirit has been witnessed since Pentecost than is now taking place in the one-time "Hermit Nation" of Korea. The crisis is on, the multitudes are hungry to know God, the harvest is ripe, and workers are needed to train this great mass of vitalized, awakened people who are coming to Christ in such numbers. Korea spells opportunity in capital letters. Now is the time; the people are eager and looking to us. There are no limitations, no barriers; the doors are all wide open. They are saying in words as well as actions: "Come over and help us." Such a warm, hearty response and such a royal welcome awaits all who go. You will find the nation alive, awake, quickened, and permeated with the principles of the teachings of Jesus; you will find the Church strong, zealous, prayerful, full of faith, eager to be God's messengers; and you will find the millions ready to be taught and led into the kingdom of God.—Christian Advocate.

Calhoun City

Dr. H. L. Martin arrived on Monday afternoon and took charge of the services for ten days, delivering sermons which were an uplift to all.

His sermons were scriptural, logical and powerful. He is a lovely man and is greatly appreciated by our people. This is the second meeting he has helped us in and on the last night of the meeting our congregation voted unanimously for his return for another series next year.

Brother L. A. Ellis of Vardaman led the song service for us and did it to the delight of all. He is a joyful singer and we heartily recommend him to any who may wish to have him to lead in singing in their revival services.

As a result of our meeting, we received 49 members.

Our church is now to round up its Campaign funds for Foreign, Home and State Missions; for Orphanages, Ministerial Education; our schools, and colleges, and old preachers and hospitals.

A revival that fails to revive us to pray, to preach, to sing, to go to church and to open our hearts to a sinful world's needs, fails in its purpose. We learn that Moses got so revived after seeing God in the bush that he went down to Egypt and led Israel out, and his revival lasted 40 years until he brought them in view of the promised land.

The revival that started down in Babylon led to the rebuilding of the walls of Jerusalem, so if our revival leads us to redeem our pledges we have made with God, and makes us more faithful to our church and kingdom work, it will have accomplished its end.

J. F. MITCHELL.

MENDENHALL

Dear Record:

I herewith send you some news items from Simpson County Association.

Pastor Landrum and flock at D'Lo have secured the lot for a new church, in the right location, between the old and new town. The building is estimated to cost \$12,000. A wooden structure, with room for an organized Sunday School having every department. They already have the money in cash and notes, and the work will begin in the next three weeks. When completed it will be the best auditorium in the Association.

The Magee brethren are rejoicing over the coming of Pastor J. L. Boyd to their work. They are greatly encouraged.

Brother S. L. Walker closed his school at Mendenhall last week. He hopes to go to the Seminary next fall.

Pastor W. P. Sandifer had a good service at Antioch the second Sunday in April, with Brother Landrum to speak in the afternoon.

Brother Whitten was with us the first Sunday, and spoke twice, at Mendenhall in the morning and at Poplar Springs in the afternoon. He brought heart-stirring messages that will doubtless bear fruit.

Spiritual interest seems to be on a rising tide hereabouts. The readiness with which our laymen go out to carry the Campaign message is very encouraging. We are hoping for victory.

Yours,
J. P. WILLIAMS.

Notes From Northeast Mississippi

Rev. C. H. Mount, professor of gospel music at Union University, has accepted the pastorate at Booneville. For several years he was a missionary in Central Africa. Both Brother Mount and his wife are graduates of Moody Bible Institute of Chicago. He is an experienced evangelistic singer, and served in 1911 and 1912 on the Home Mission Board evangelistic staff. The outlook at Booneville is very bright with these two capable workers on the field. Brother Summers and his gifted wife wrought well on this field before going to Campbellville, Kentucky.

Baldwin, like a number of North Mississippi churches, has looked often to the Jackson, Tenn., college for pastors. Rev. B. C. Land, a consecrated young preacher with fine evangelistic gifts, did a great work here while he was a student at Union University. The present pastor, Rev. George Jarmon, a graduate of Union of last year, is getting a strong grip on the situation. He was formerly pastor at Rienzi.

Guntown has called Rev. H. C. West, of Sherman, who will give the first Sunday to this church. He is an earnest gospel preacher and a good pastor. The church at Sherman has shown splendid progress under his leadership.

Rev. A. J. Darling, who has pastored many churches in Lee county, has moved to Fulton, where he is now pastor, succeeding the venerable Brother Benson, this old veteran of the cross having retired from the pastorate because of old age. We expect big things of Darling's ministry in Fulton.

One of the most vigorous pastors in Northeast Mississippi is Brother Charles Nelson, of Shannon. He is loyal to the denominational program, and gives much of his time and energy to the great cause. He is perhaps the most influential Baptist preacher in Lee county.

Recently Rev. Dan A. Waters, who is now the principal of the high school at Shannon, supplied for the pastor at Tupelo during an absence, and many fine things have been said by members of this congregation about his pleasing personality and ability as a preacher. He expects shortly to enter the Seminary to complete his theological education.

Miss Marietta Buchanan, formerly a teacher in the high school at Tupelo and principal of the grammar school there, has accepted the position of educational secretary of the First Baptist Church in Tupelo. She is a daughter of Rev. J. E. Buchanan, of Blue Mountain, and a sister of Rev. John Buchanan, pastor at Paris, Tenn. Miss Buchanan will be assistant to the pastor, but will give most of her time to the supervision of the educational program of the church. She succeeds Mrs. Frank Reynolds, the church secretary, who recently resigned because of ill health. Much of the splendid growth of the First Baptist Church in Tupelo during the last two years has been due to the work of Mrs. Reynolds.

A. J. DICKINSON.

WORDS OF APPRECIATION

With a bit of homesickness in his heart the writer cannot refrain from writing a few words of appreciation to the dear old Baptist Record and her readers. The Record is a sweet love letter to a sojourner in a Texas land. Nothing in reading material takes its place. If there can be any objections raised against it, it is an objection raised by a woman not long since against her pastor. Of her pastor she said: "He makes me cry". The Record makes us homesick. The editorials cannot be excelled, if at all equalled, by any editor. There is the quiet yet positive ring in every one of them. There is food for mind and heart that satisfies and leaves a pleasant taste thereafter.

In fact, the whole atmosphere of the paper is free from the lash and clash and the fling and sting. The whole machinery is well lubricated with the oil of love and brotherly kindness. Everybody seems to be in the middle of the road and doing the King's business. There is nothing of the veneering, whitewashing and compromising spirit. In fact, the open policy and orthodox positions held by Mississippi Baptists is a thing of beauty and joy forever to all onlookers. May it ever be so. May there never come a time when "the wet-blanket method" will be used. "Wet blankets" may cover up and cool off for a moment the issue involved; but it will be only for the moment. Banquo's ghost will not down at such bidding or doing. Brother editor, continue calling "the spade a spade".

Not only do we absentee Mississippians enjoy the good paper of our native state, but we enjoy and appreciate all Mississippi men who come our way. The writer has the unique pleasure of being colaborer with three Mississippi pastors. His field of labor is a little Grayson county town in which county are Brethren B. C. Land, Walter Epting and Dr. T. L. Holcomb. Three nobler men never came from our Magnolia State than these great pastors and preachers. It is a joy to be associated with them. Then, too, quite often some Mississippian is with us in our chapel hour. Brother J. E. Byrd's short visit at the annual meeting of the Board of Trustees of the Seminary was much appreciated by all of us. Just the other day the class in Evangelism, over three hundred in number, had the happy privilege of hearing a lecture from Dr. J. B. Leavell of Houston, Texas. His text was, "Follow Me and I will make you fishers of men". He spoke on the theme, Fishing for Men, using the analogy of the figure throughout his message. Many of his illustrations were from his fishing experiences which he has had in the waters of his and our native state. So vivid were his descriptions of those experiences and those scenes that we felt ourselves sitting on the banks of some North Mississippi stream. Texas has his labors now, but Mississippi has his heart. The class came away saying, "That was the best lecture we have had".

HARVEY GRAY,
Seminary Hill, Texas.

APPRECIATION

homesickness in his cannot refrain from words of appreciation Baptist Record and the Record is a sweet journey in a Texas reading material. If there can be any against it, it is an by a woman not st her pastor. Of id: "He makes me d makes us home- rials cannot be ex- equaled, by any the quiet yet posi- one of them. There and heart that sat- s a pleasant taste

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VEY GRAY, ary Hill, Texas.

East Mississippi Department

By R. L. Breland

Blue Mountain

No use telling where Blue Mountain is and why it is a household word all over the State, for it has living monuments of its work and worth in almost every community in Mississippi in the splendid women who have received their training in the great Female College which has been doing the best kind of school work at that place for the past fifty years. As a rule where one of these women lives Blue Mountain is well and favorably known.

Last week I visited this little city among the hills of north Mississippi, the purpose of my going being to see my daughter, who is finishing her second year in the college there. I found the school hard at work, making the last hundred yards dash of one of the best sessions that has ever been taught there. Dr. Lowery, "Mother" Berry and the corps of splendid teachers were in a cheerful state of mind and as busy as bees at swarming time.

Pastor Hatcher was at work, and at prayer service he lead us in the study of the prayer-life of the disciples as found in the Acts. The church work was in a prosperous condition and all were of one accord that they had the best pastor of any people.

Gen. M. P. Berry established Blue Mountain Female College just fifty years ago. It has had a marvelous career. It was owned and operated by the Lowrey and Berdy families until two years ago, when they sold it to the Baptist State Convention. New life has been put into its veins and a bright future lies out before it. During all these fifty years one woman has been lady principal of this good college, Mrs. Modena Lowrey Berry, one of the purest characters and most successful leaders that ever graced a position of the kind. Her impress has been left on the lives and characters of the hundreds of fine girls who have gone through this great institution during this half century.

Ground was being broken to make the large hundred-foot addition to the Hearn Building. This building is to be used next session as a dormitory for the academy girls, as the academy must be entirely separate from the college. It will accommodate some eighty girls.

Lovers Rock, Bald Knob and Mississippi Heights Academy are some of the high-points in the Blue Mountain neighborhood, and they are also places with a history and are therefore places of interest. On Lovers Rock for more than a half century Cupid has shot his dart and many a trembling soul has been made to rejoice there as he has seen the light of a favorable response beam in the face of the one altogether lovely at his side. This is sacred ground, for some of the old South's best plighted their lives, so it is said, while resting their case on Lover's Rock.

Bald Knob is famous because it is the highest point above sea-level in

the State. While it is a mere slant when compared with the real mountains of the world, yet it is great standing among the lesser hills nearby. The Height's Academy is the only school of its kind in the State. There are other good schools, but none just like Prof. Brown's famous school for boys. When all others fail on a boy it is the custom for Brown to take charge and make a man of him. All his boys are not of that kind, however.

One thing I noticed, and that is that all the B. M. C. girls want to take their strolls with the Heights as a part of the itinerary. Wonder why that is true? The beautiful scenery and lovely views are doubtless responsible for this fact.

I enjoyed very much the day and night stay in this good school. Looking into the faces of these hundreds of pretty girls at the chapel hour is an inspiring event. They listen well to a poor speech, which shows that they are well trained. May the Lord abundantly bless this splendid school for our girls. It is doing a very fine character of work.

Notes and Comments

At this writing Elder John W. Jones is critically ill, with little prospect of his recovery. We deeply regret the early going of this good man.

Neshoba church paid her quota up to May 1st, 1923, and had a good balance to her credit. This she did although her subscription was \$800.00 in excess of her allotment.

I have not heard the final summing up of what the churches of Neshoba county has done. If we fall short it will not be the fault of some of the splendid laymen of the county who responded to every call made on them for service.

The following laymen of Neshoba county rendered service in the round up campaign of the county during April: W. D. Cole, J. E. Jolly, T. B. Williams, J. E. McCraw, J. P. Foster, Hughston Johnson, J. A. Grafton, C. L. Crawley and some others. I have one of the best corps of willing and capable laymen to be found anywhere, and thank them most heartily for their ready response to the call of the Kingdom.

Brethren J. E. Byrd and H. T. McLaurin were in our city Monday, and Brother McLaurin was with the church at the Men's Banquet Tuesday night. Brother Byrd was called away on account of the serious illness of Mrs. Byrd's father.

Pastor Beckett was called to Hattiesburg last week to attend his daughter, Miss Lamarrah, who was ill at the Mississippi Woman's College. Brother Beckett also preached the Commencement sermon at New Augusta the fourth Sunday.

FOREST

Forest Baptists have just enjoyed one of the greatest meetings in history of the town in the work of Dr. C. C. Carroll and Brother Kirby of New Orleans, La.

These brethren came Sunday, April 8th, and continued in services, two each day, for ten days. Dr. Carroll preached the great Bible doctrine, to the satisfaction and joy of his congregation. The people came in large crowds to hear the words of life read and expounded. The

profundity and simplicity of his messages were in evidence as the highly educated along with the little children came and enjoyed his sermons.

There were seventeen additions to the church. J. C. RICHARDSON.

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Brooklyn Woman Finds New Way of Turning Idle Hours Into Useful Dollars

Rochester, N. Y. (Special)—The report that by means of a remarkable hand Knitting machine, Mrs. E. Rosenbach of Brooklyn, N. Y., has been earning an average of nearly eleven dollars a week in her spare hours at home, has been fully confirmed from the records of the Home Profit Hosiery Company of 878-A Hudson Avenue, this City. It has also been established that any number of other women are earning all the way from three to ten dollars a week in the same simple way.

This company has established a market for large quantities of woolen socks and wants to secure several hundred more home workers who have a few hours to spare each week.

The socks are knitted on a remarkable hand machine which is being furnished by the Home Profit people at a reduced price this month to stimulate the output of socks.

Those who wish to be the first in their localities to engage in this work should write for the extremely liberal offer which the Home Profit Hosiery Company is making. It is said that those who apply before June first will receive the benefit of this reduced price.

FOUR YEARS' GAIN OF SOUTHERN BAPTISTS

1919-1922

(Figures for the South only; foreign churches, etc., not included)

By E. P. Aldredge, D.D.,

Secretary Survey, Statistics and Information

Items Compared	Reported at	Reported at	Net Gains 4 Years
	Atlanta 1919	Kansas City 1923	
Associations	925	978	53
Ministers	16,099	16,980	881
Churches	24,851	27,919	3,068
Annual Baptisms	113,833	224,844	111,011
Baptized During 4 Previous Years	591,264	762,980	171,716
Members	2,887,428	3,336,211	478,783
Number of Sunday Schools	17,648	20,935	3,287
Sunday School Enrollment	1,759,208	2,220,035	460,827
S. S. Enrollment Gain, 4 Prevs. Yrs.	1,594	460,827	459,233
Number of B. Y. P. U.'s	5,250	12,686	7,436
Enrolled in B. Y. P. U.	183,750	417,667	233,917
W. M. U. Organizations	15,014	20,708	5,694
Home Purposes Contributions	\$12,941,823	\$ 22,318,120	\$ 9,376,297
Contributions to Missions, Education and Benevolences	\$ 4,911,105	\$ 9,849,856	\$ 4,938,751
Total Contributions To All Purposes	\$17,852,928	\$ 32,167,977	\$14,315,049
Total Given to Missions and Benevo- lences 4 Years Previous	\$13,404,523	\$ 42,181,460	\$28,776,937
Value of Church Property	\$69,974,092	\$115,379,210	\$45,405,118

Note:—The financial achievement of Southern Baptists, during the past four years, is three-fold, viz:

1. They have increased their contributions to local church expenses over \$7,000,000 a year for the four years, as compared to their best previous year.
2. They have made a net increase, in their gifts to missions and benevolences, amounting to \$28,776,937, or \$7,194,233 a year, during the four year period, in contrast to the previous four year period.
3. They have put into new church buildings and pastors' homes \$45,405,118, or \$11,351,279 a year for the four years. In short, they have increased their total gifts to all purposes \$15,000,000 a year for the four years, and come out of the four years with \$45,000,000 more in church property, to say nothing of the hospitals, orphanages, etc., than they had before.

**TRULY GOD ANSWERS PRAYER.
IF WE GO AHEAD AND DO AS
HE TELLS US TO DO HE
WILL MULTIPLY OUR
SMALL WORK, AND GIVE
ALL WE ASK**

By Tessa W. Roddey

Truly God answers prayer. For several months, a year or more in fact, several women have been wishing for some simple, clear helps about giving the fundamental truths, or doctrines of God's Word, so that children, and foreigners, and illiterate adults might easily, but clearly grasp them. The need was urgent, and vital, in this time when people are all about giving and selling error of the rankest sort. When publishing houses work overtime to produce all sorts of literature that strikes at the very foundations of our Baptist Bible doctrine. The need to give our children, our new members, and those whom we need to reach and teach the truth, and so establish them so firmly on the rock, the firm foundation, that the storms of error and false doctrine may not topple them, and cause the house of life to fall, is so very great and urgent a need that these women prayed so to meet the need, and God has heard their prayers, and answered them.

Some where God is creating the desire to do His work, and prayers for help, and some where else He is creating the answer to that need and the help asked for. Isn't He a wonderful, wise, prudent, good, Heavenly Father! Is He not precious to His people, and is not the fact that He answers prayers according to knowledge and after His will, the

demonstration of His eternal Divinity, and Truth!

For several years a young woman, who taught in the Junior Department of a church, and realized the need for clear, simple, easily grasped doctrine, and wanted to serve her God in some real way, has been preparing a catechism or questionnaire, of doctrinal truths, running like a line of light through the Bible, and bringing out in clear relief the fundamental truths, and putting them in simple language so that the small children, and foreigners, and illiterate adults may understand them clearly. One of these women knew about her and her work, and got in touch with her, and got two typed papers from her, and the several women got together with their Bibles and studied these truths, and realized that God had provided just what they needed. Their hearts were full of joy, and yet the bringing of these helps out in print remained as a difficult job. But, after waiting and pondering on how to get this done for several months, they trusted God and went ahead, and had them printed, and now they are ready for use. The Baptist Junior Catechism, and A Catechism Of Baptist Doctrines, by Eula Noble Cole, brought out under the auspices of the Department of Missions and Education of The Second Baptist Church.

We commend these helps to all teachers, to all workers among illiterates, and to all workers among foreigners, and to all who are trying to help Negroes. We commend them to all who need sound doctrine. Order them. Ask in The Baptist Book Store for The Baptist Junior Cate-

chism, and A Catechism Of Baptist Doctrines, and pay five cents, and ten cents, and get these splendid helps about teaching the fundamental truths of God's Word. Every Teacher in Every Baptist Church Should Have Them.

They may be ordered by mail from The Baptist Book Store. Fifty cents a dozen for The Baptist Junior Catechism, and a Dollar a Dozen for the Doctrinal Catechism. Order them.

SUGGESTED PROGRAM

Below is a suggested program for the April All-day services in my churches:

- 10:00 Devotional.
10:20 Summary of results of State, Home and Foreign Missions since May, 1919.
10:35 Our Colleges and Schools.
10:50 Our Hospitals.
11:05 Song, Scripture reading, prayer for world evangelization, and special music.
11:20 Sermon on the Mission of Jesus and His Disciples. Offering for Missions and Benevolences.

NOON

- 1:30 Song Service.
2:00 Orphanages.
2:15 Aged Ministers Relief.
2:20 Testimonies: What I am doing to give the world the Gospel.

The above is arranged for a church which has its Sunday School in the afternoon. The program will be rearranged for churches with morning Sunday Schools.

Yours truly,

C. E. BASS, Organizer
For Lawrence County.

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Specimen of type:

Two tribes divided by lot. 1 CHRONICLES, 25. Number of the singers.

15 The seventeenth to Hē'zir, the eighteenth to Aph'sēs.	CH. 24.	2 Of the sons of A'saph; Zāc'eur, and Jō'seph, and Nēth-a-ni'ah, and As-a-rē'lah, the sons of A'saph, under the hands of A'saph, which prophesied according to the order of the king.
16 The nineteenth to Pēth-a- h'ah, the twentieth to Je-hēz'e-kēl.	2 ch. 9, 25; 1 Co. 14:40	3 Of Jēd'u-thūn; the sons of Jēd- u-thūn; Gēd-a-l'ah, and Zē'ri, and Je-shā'iah, Hāsh-a-bi'ah, and Māt- ti-thi'ah, six, under the hands of their father Jēd'u-thūn, who pro- phesied with a harp, to give thanks and to praise the LORD.
17 The one and twentieth to Jā'- chin, the two and twentieth to Gā'mul.	6 ch. 23, 16, 2 ch. 23, 18, 7 ch. 23, 18, 8 Ex. 6, 19	4 Of Hē'man; the sons of Hē'- man; Buk-kī'ah, Māt-ta-ni'ah, Uz- zi'el, Shēb'u-el, and Jēr'i-mōth. Hān-a-ni'ah, Hā-nā'ni, E-l'i'a-thāh, Gid-dāl'ti, and Rō-mān'ti-e'zer. Jōsh-bēk'a-shah, Māl'lo-thi, Hō'- thir, and Ma-hā'zi-ōth:
18 The three and twentieth to Dēl-a'rah, the four and twentieth to Mā-a-zī'ah.	9 ch. 23, 22	
19 These were the orderings of them in their service, to come into the house of the LORD, according to their manner, under Aār'on their father, as the LORD God of Is-ra-el had commanded him.	10 ch. 25, 8	
20 And the rest of the sons of Le'vi were these: Of the sons of Am'ram: Shu'ba-el; of the sons of Shu'ba-el; Jeh-dē'iah.	CH. 25.	

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